

# News from the New-JERUSALEM,

Sent by  
Letters from severall  
Parts, relating some Hints, and  
Observations of that Citty,

All conspiring in a Testimony that  
renders it exceeding  
Glorious.

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Revel. 21. 5.

*And hee that sate upon the throne said,  
BEHOLD, I MAKE ALL  
THINGS NEW.*

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LONDON,

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BOOKS  
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THE  
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NEW YORK

To the Christian Reader,  
and more especially to the  
Saints, that walk upon God in  
the use of Formes.

Reader,



Hou hast here presented to  
thy view, a copy of certain  
*Letters*, written to private  
friends, not at all intended  
for thy use : But since it is  
their fate to fall into publick  
hands ; and since there are  
somethings in them well worth thy notice and  
observation : A well-wisher of thine, for thy  
good, hath thought fit to usher them to thy  
hand, by writing one letter unto thee ; the  
rather to engage thee, by reading that which  
is thine own, to take a survey of the whole  
mattell, that therein shou mayest behold, the  
breaking forth of God, and the spirit that now  
breathes in many Saints, which seeme to

## The Preface,

phesie and promise, that God is about to doe  
some great and wondrous thing for his people, ac-  
cording to their long expectations, and as an  
answer to their prayers.

But altho' God be breaking forth upon  
the world in a greater degree of light and glo-  
ry then former ages have seen : yet thou art to  
know, that we are as yet but in the twi-light :  
we see only the dawnings of an approaching  
day ; we are at the utmost but upon the bor-  
ders and confines of this glory ; and therefore  
(Reader,) in thy examination of doctrines,  
and inquisition after truth, two things would  
be carefully heeded : First, not to receive e-  
very thing for truth, that comes abroad under  
that notion. Not secondly to reject every  
thing that is new to thee as error. Least thou  
take darknesse for light, and light for darknes.  
As thou wouldest avoid falling into the gulf  
of error on one hand ; so beware thou dash-  
not against the rock Christ on the other ; for  
there may be a dangerous miscarriage on either  
side.

This is most certain, that whensoever God,  
the father of lights, begets and brings forth  
any fresh discovery of light and truth in the  
world : the Devil, the father of lies will  
transform himself into an Angel of light ;

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and will press upon the most conscientious Christians, his falsities and delusions, under such specious and plausible colours, that will deceive (if t' were possible) the very elect. And this he will doe diversly, by working up on a different subject.

First, in regard there is but a mixture of light and darkness, in the most knowing Saints; he will take advantage by the remainder of darkness in them, to make them instruments to promote error as well as truth; and the seed of error falling into the soyle of this dark principle may grow there for some time, till the principle of light wholly overcome and expell this darkness.

But secondly, he doth more usually make use of forward, formal profoulours, and these he dare trust, though they hold forth the truth for a time, because he knows when they fall off, and discover themselves, they will raise the greatest scandal, and bring the greatest odium upon the truth; so that its no safe rule, to judge of persons by their doctrines, nor of doctrines by the persons, that brings them.

Therefore (Reader) thou seest what need thou hast to harken to the Apostles counsell. Try the spirites whether they be of God: least thou feed upon Scorpions, and cast away the true bread; least thou abide in darkness, and

\* It is at  
least a  
very pro-  
bable ar-  
gument  
that  
truth is  
rising &  
spring-  
ing out  
of the  
earthe  
when er-  
ror and  
delusion  
walk a-  
broad un-  
der pre-  
sence of  
comming  
downe  
from bea-  
uen.

## The Preface,

See not the brightnesse and glory of that day,  
that is neare appreaching.

Thou canst not be ignorant, that the Scriptures, as well the old testament as the new, beare witnesse of a glorious day that shall shimeforth in the last times, when the light of the Moon, shall be as the light of the Sun, and the light of the Sunne as the light of seven dayes, which as it shall be a glorious day, so it shall be the joyfullest day that ever the Saints beheld, for it shall bee their wedding day; Then shall that voyce of acclamation be heard, *Let us be glad and rejoice, and give honour unto him, for the marriage of the Lamb is come, and his wife hath made her selfe ready.* To make the Lambs wife ready, hath beene the great work of God in the world. How neare we are come to this time, I shall not undertake to determine, but much may be guesed, by Gods preparations for the same, for almost six thousand yeares, and by his various appearan-  
ces, and graduall approaches unto his people from the beginning, to this present time, of which take this briske experimentall Narr-  
ative.

*Though the Lord our God be one Lord;*  
and hath said of himselfe, *I am alone, and there  
is none besides me:* yet in another sense hath

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Beth said ; This two are beneft & pena, and I  
It is not good the man shoulde be alone : therfore  
fore this One Only-wise Being, for the setting  
forth of his owne glory hath greatly de-  
lighted to multiply and bring forth himselfe  
in a world of variety and distinction , that he  
might againe gather up all things into himselfe,  
in the most perfect and absolute union : Or in  
a larger narration take it thus ; This one God  
hath branched and spread forth himselfe, in  
this great fabrick of heaven and earth, fur-  
nished and garnished the same with infinite  
variety of his works, and creatures, and then  
made man , the topp of this creation : And  
for the speciall favour he bare unto man,  
whom he had made after his own likeness ,  
he bestowed upon him the dominion and  
Lordship of this lower world, or of the whole  
earth, and in the midle or chiefest place there-  
of, planted a paradise , or garden of pleasure,  
and placed the man therein , where he con-  
versed with his maker , in the highest enjoy-  
ment of God in the creatures : But God, leav-  
ing open a posterne doore, (the man being  
deceived by the Serpent,) sime entered into the  
world, and drew after it all the hells, all sorts  
of misery, confusion, death and bondage, and  
brought upon the whole creation ten thousand

The Preface,

dissenders, and distractions, frictions, and divisions, and especially upon ~~the~~ the cause hereof, who now became nothing else but a perfect map of misery; but God, to heal and cure all this, immediately threw open the broad gate of glory, and sent forth his beloved Sonne, that by his death and sufferings he might restore all things into a blessed estate, redeem the world out of bondage, reduce all things to a sweete harmony and agreement, reconcile all things to himself both in heaven and in earth, and gather up all things (thus scattered abroad) into a perfect agreement, and the nearest union, with himself; Col. 1. 19. And all this by carrying on a marriage, betwixt himself and his creature man; And so the Lord of heaven and earth (in a condescension to the creatures weaknesse) becomes a suitor to the lowest and vilest earth, which he hath transacted by certain steps and gradations, upon this account.

This now unhappy creature man, through the enmity of his mind, arising from the guilt of his disobedience, looking upon God as an enemy, saith unto him, Depart from me, I desire not the knowledge of thy wayes; But God being resolved not to loose his creature, because hee had set his heart upon him, with an intent

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intent to marry him to himself; and knowing that man in his apostate condition, was not able to dwell with devouring fire, and everlasting burnings; saw it needfull to set up certaine vaines and partitions betwixt himself, and his creature, that hee might tract with him at a distance, and break downe those partitions one after another, and so make nearer and nearer approaches towards his beloved, as hee should entice her, and traime her up by degrees, to more strength and maturity.

Now the steps and stages by which God makes towards his beloved, are those severall transactiōns or dispensations, wherein God from the beginning, and from time to time hath appeared unto her; by which, as by certaine *mediums*, under and below himself, he hath administered to gain the affections of this coy creature; To this purpose, in every address he makes towards her, he appears clad in a new suit of apparell, such as he knew would best suit with every *age and measure*, of her stature.

1. Gods first setting forth in this expedition, you have upon record in the beginning of Genesis. *The seed of the woman, shall break the Serpents head.* Here God keperes himselfe at a

great

*The Prophets,*

great distance; as if he would but barely profound his businesse, or enly publish his intention abroad to the world; as if he would as yet be rather heard then seen, and heard only to whisper and murmur out his mind, in soft and inarticulate sounds, rather then in express and distinct voyce and language; yet hereby he gaines a faint, weake, implicite consent, for by this were the Patriarchs saved; This was the first dispensation.

2. The next step God takes, is a journey to mount Sinai, where he appointed a solemn meeting to tread with his beloved; Here God keepe himselfe still at a great distance, and is faine to make use of Moses, (a friend to both parties) as a meet Mediator betweene them; Here God drew up an agreement of His own hand writing, digested into ten Articles, offered it to the consideration of his beloved, and was afterwards consented to by each party; but poore man (or poore woman rather) was so scared and affrighted with Gods attendants, of thunders, and lightnings, and a thick cloud, the voyce of a trumpet exceeding loud, and smoake, and fire, and an earthquake; that the consent on the woman's part, proceeded rather from feare, then from any great love? This was indeed an hard and harsh dispensation

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penation, but such as divine wisdom had appointed and as suited with his designe.

3. After this God kept his beloved company *fourre yeares in the wildernesse*, in a pillar of cloud, and a pillar of fire: And the more to allure her in this wilderness, he pitcht a rest, and within that (for better accommodation) he built a tabernacle, to treat further with his beloved; Here God appointed more solemnne and frequent meetings, that his beloved might get some further knowledge of him: In this tabernacle God shewed his beloved an imperfect, dim, shadow of his own image or picture, that so she might be able to make some guesse of his person and comely proportion; but a clearer view of himselfe as yet he gave her not, in regard of her tender sight which could not behold majestie: therefore God held forth himselfe unto her in certaine darke, shadowie representations, as sacrifices, ceremonies, &c.

4. The next journey God undertakes, was to Mount Sion, where hee gave his beloved a prooffe and experiment of his fidelity, in giving her a rest and settled habitation, in a land flowing with milk and hony, after her long & tedious travail, according to an ancient promise made to her ancestors; and that hee might acquaint

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acquaint her yet more with himselfe, and put  
the greater state upon his negotiation, he built  
here for his beloved a magnificent and beauti-  
full pallace : In this pallace, God presented unto  
his beloved a perfect shadow of his owne i-  
mage that she might be able to make soe bet-  
ter judgment of his person, feature & stature ;  
Here God also appeared to his beloved in the  
same kinde of representatons as before , but  
these more irradiated , and illuminared by a  
nicer approach of his glorious and divine  
presence.

And while God kept his residence in this  
pallace, the more to draw on the affections of  
his beloved, he would sometimes knock at her  
chamber doore, and other whiles looke through  
the latties upon her ; but his naked presence,  
was an object yet too strong for her sight.

After this, God, to move the more effectually  
in his suite, and a little to stirre the affecti-  
ons and move the bowels of his beloved, Hec  
gets on himselfe a suite of her owne apparell,  
clashes himselfe with her owne flesh, takes up-  
on himselfe her own nature ; and (comming  
thus neare her) caught her by guile ; Now the  
partition wall that stood betwixt them, is bro-  
ken downe, the thick veile of ceremonies is  
torn asunder ; the old representatves are laid  
aside

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asides of no longer use. Now was unfolded part of the great mystery of godlinesse, God manifest in the flesh, of Emmanuel or God with us. Here God presents unto his beloved the lively picture, the expresse image and character of his own person; as great Prince when they fetch them wives from remote and forraigne parts, are wont to woe by their Agents and Ambassadours, and to represent themselves to their Ladies, by their own pictures; Hereupon his beloved gives her consent; and now both parties are agreed.

But between all these woing passages and expressions of love on Gods part; O how many hard hearted denyals? How many uncivill repulks? How many unmannery revoltings and startings back? How much uncertainty and inconstancy, falsenesse and perfidiosenesse, doth God meet withall on the womans part? Never did the wild *Asses Cole*, that is brought forth and bred in the wilderness, discover so much peevishnesse and perverstnesse; Insomuch that God( who was resolved to gaine her by faire meanes or by fowle ) was faine to chastise her with 430, yeares bondage in *Egypt*; to nurture her (by leading her about) forty yeares, in a vast, howling wilderness; and for her fornications.

and

## The Prefast.

and whoredome after all this ) to imprison,  
banache, and fester her, by seaventy yeares  
captivity in Babylon; But notwithstanding  
all this, Gods affection being still the same, he  
held fast his purpose and resolution, to prosec-  
ute his sute to the utmost, and to make this  
unoward woman, a meet helpe for himselfe,  
though it should cost him the life and blood  
of his Sonne and heire, which now he had al-  
ready in part performed.

5. Therefore God (who wel knew the muta-  
bility and incoristancy of flesh and blood )  
that he might at last come within his beloved,  
and at one blow strike the match dead, or ra-  
ther put so much life into it as might secure  
it from all hazard of revocation and repen-  
ting; He secretly winds and insinuates him-  
selfe into her heart; conveies his owne spirit  
into her inward parts; makes her partaker  
of his owne divine nature; so that now they  
are not onely one flesh, but one spirit; Now  
there is but one heart and soule betwix them;  
God hath so gotten into her heart, that he can  
boldly talke to her, as to his wife, and she to  
him, as to her husband. Now she can say, *My*  
*well beloved is mine, and I am his;* nothing is  
wanting to compleat this mariage but the  
Spousers making her selfe ready. Thus you see  
Gods

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Your graduall proceeding in this undertaking,  
and how neare the businesse is brought to a  
full conclusion.

And because there remaines now but a  
vaille or two more, that keeps up a distance  
betwixt God and his Spouse, which being re-  
moved, the union would bee entite and abso-  
lute; therefore he resolves forthwith to break  
through these also; and inasmuch as God (or  
*God-Man*) hath already uncloathed himselfe  
of the garment of naturall flesh (of which the  
rending of the vaille of the Temple was a fi-  
gure) by suffering it to be crucified that hee  
might enter into spirit, or return into the high-  
est glory of the Father.

7. So the *Saints* or mysticall body, in confor-  
mity unto Christ the head, doe uncloath them-  
selves of the rags of corrupt and sinfull flesh, by  
suffering it to be crucified, that the divine na-  
ture, or image of God may shinc forth in the  
humane, till God discover his dwelling in the  
flesh of the *Saints*, as he dwelt in the flesh of  
Christ, and afterwards this flesh be taken up  
into spirit.

8. In order whereunto God hath so farre ad-  
vanced that he is pulling downe the partitions  
that remaine. Hee is tearing the vaille, not onely  
of the naturall, but of the mysticall flesh of  
Christ;

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*Christ, or that whole administration of Christ, consisting in formes and ordinances.*

¶ Yea, God is not onely taking downe this tabernacle of the mysticall flesh of Christ, but he is destroying, the mysticall or spirituall flesh of the Saints ( if I may so call it ) standing in their own righteousness; that good persuasion they have had of themselves, rais'd up and built upon their qualifications, religious duties and performances. The reading of this vaine, will rende the heart, and the cause of the liver of many Saints, because most of their comfort hath sprung from this roote; most of their evidence hath bee layd upon this foundation: This must needs stalle them to have their heaven, their evidence for heaven thus shaken; and this ( by comparing together Heb. 12. 26, 27. and 2 Pet. 3. 13. ) I conceiuers will bee the ultimate and finall accomplitshement of that place in Haggai, 2. chap. 6. I will shake the heauens and the earth, and the sea, and the dry land, and I will shake all nations, and the desire of all nations shall come. This great work hath God begunne to take in hand; To shake the old heauen and earth, and to make new; To destroy our own righteousness, and instead thereof to bring forth Christ in spirit, who is the Lord our righteousness. ¶ Now

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how does the devil rage and strive by his flatters on all hands to make this children abortive? Without doubt *God* is removing out of fleshly administrations, and calling upon his people to come up and serve him in that which is more spirituall; *God* is withdrawing from formes, that he may draw his people after him into spirit and power.

Nor is this intended to take those off from formes, that enjoy *Gods* presence in them; but to give an account of those that walke not in formes, and to call those higher then formes, from whom *God* is apparently departed in formes; for there are divers degrees and measures of *christians*; Some finde *God* (it may be) in every ordinance; others finde him in none at all; some enjoy his presence in one publique ordinance and not in another; others *God* meets in their private duties, but not in the publique; Let every *Saint* abide in the station where *God* sets him, till hee say unto him; *come up hither*; And why shouldst thou wonder at this? Hach it not been the sad complaint of many serious *christians*, for these many yeares, that ordinances have been barren to them, and themselves barren in the use of them? What

The Preface,

Should the meaning of this bee, but that God  
calls upon such to looke out for higher discov-  
erations of himselfe, then attend those old  
wayes.

This thing many poore soules have beeene  
ignorant of, and therefore have layne downe  
under the burden of greif and sorrow, as if  
God had utterly forsaken them.

It is not denied, but that as there may bee  
the forme of godlinesse without the power;  
so the forme and power may both stand to-  
gether; but there is a time when God will

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ordinaſces, but preach them downe and ſpeake contempnibly of them. *Answer,*  
Blame not all that have left them off, for ſome  
may haue done it upon a right ground; As  
for thoſe that ſpeake contempnible of them I  
excuse them not at all; but this I ſay, If there  
be a workes at their root and they muſt needs  
dye, then (as *Calvin* once ſaid of the Cer-  
emonies of old, ſo ſay I of thoſe) Let them haue  
an honourable buriall; As the weake Saints  
yet under fortunes would not be diſpiled by  
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## The Preface.

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To shake the old heauen and earth, and to make  
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*to the Christian Reader.*

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Nor is this intended to take those off from formes, that enjoy *Gods* presence in them; but to give an account of those that walke not in formes, and to call those higher then formes, from whom *God* is apparently departed in formes; for there are divers degrees and measures of christians; Some finde *God* (it may be) in every ordinance; others finde him in none at all; some enjoy his presence in one publique ordinance and not in another; others *God* meets in their private duties, but not in the publique; Let every *Saint* abide in the station where *God* sets him, till hee say unto him, *Come up hither*; And why shouldst thou wonder at this? Hach it not been the sad complaint of many serious christians, for these many yeares, that ordinances have been barren to them, and themselves barren in the use of them? What  
  
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so the forme and power may both stand to-  
gether ; but there is a time when God will  
goe forth, out of forme into power, out of  
flesh into spirit ; out of formall and flesh-  
ly administrations into that which is more  
spirituall.

These formes ( or this mysticall flesh of  
*Christ*) have beeene as *Jonahs gourd*, under  
which the *Saints* have long reposed them-  
selves, enjoyed much sweet shelter and sha-  
dow, and therefore cannot beare the parting  
with them, either in themselves nor others ;  
but now if God upon designe, to carry up his  
people to more spiriuallity, hath prepared a  
torme at the root of this gourd purposely to  
kill and dry it up, dost thou well to be angry  
Jonah? Yes (thou wilt say) I doe well to bee  
angry to the death, for some have not onely left  
off

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of ordinances, but preach them downe and speake contemptibly of them. *Answer,* Blame not all that have left them off, for some may have done it upon a right ground; As for those that speake contemptible of them I excuse them not at all; but this I say, If there be a worme at their root and they must needs dye, then (as *Calvin* once said of the Ceremonies of old, so say I of those) Let them have an honourable buriall; As the weake Saines yet under formes would not be despiled by those above them, so let them not be harsh accusers of those that see their liberty and stand fast in it; This was the Apostles rule to preserve peace and love, *Rom. 14.* betweene dissenting brethren; For further satisfaction in this Poynt, I referre thee to the 28. Letter.

*Christ* was three dayes in the grave, and then rose out of it againe; *Christ* hath beeene in formes; to some he is still; to others he is risen out of formes; Tell me, wouldest thou have these seeke *Christ* in the Sepulchre, in formes, when they see he is risen, and perhaps have been told by an *Angel*, he is not here, he is risen? Be not weaker then the weak disci-ples, who hearing their *Lord* was risen, departed from the sepulchre; after which he was

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not long that they heard hee was risen , by  
some that had seen him ; nor long after this  
againe, that he appeared unto them, and raised  
up their faith which was sinking and ready to  
dye . What dost thou meane ( poore Swine )  
that with Mary lyest puling and weeping at  
the sepulchre , when as thy Savienr is risen ?  
Why dost thou seeke the living among the  
dead ? Thou seest how many dispensations  
God hath passed through ( besides other inter-  
vening, lesse remarkable appearances, which  
have been omitted ; ) God was in the flesh of  
Christ ; but that having done his office, he lay-  
ed it aside ; God is entred upon a dispensati-  
on of spirit, and calsupon his pax/e to follow  
him ; but she is so fallen in love with this suite  
of old cloathes, this garment of flesh, that she is  
loath to lay it aside, as if she meant to be mar-  
ried in it : But tell me, wouldst thou tye God  
alwayes to one dispensation ? or if thou canst  
not, but that hee will advance higher till hee  
come to the highest , wilt thou carry behinde  
him , and dwell alwayes in the same place ?  
Dost thou not know, that the consummation  
of Gods marriage with thee, is the compleat-  
ing of thine owne happynesse ? And dost thou  
not see that God is gone before thee ? Dost  
thou not hear him calling thee, come up hither ?

If

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If God be gone before, why dost linger and laggar behinde? Dost thou stand still and please thy selfe with beholding thy present attainments? or dost thou look back and admire thy former good worke? Remember what *Pauſt* faith was his practise; *forgetting those things that are behinde, and reaſoning forth to those things that are before, I press towards the mark &c.* Call to mind also *Peters* admonition, *Looking for, and hastening unto the comming of the day of God, &c.*

God forbid, that thou shouldest limit the *holy one of Israel*; that thou shouldest tye and binde down God to any form or administration, longer then will serve his own designe; And God forbid, that thou shouldest stop and stay in a dispensation, after thou findest he is departed from it.

God took up dispensations onely to serve a turn; to bring about his designe of making his creature happy, by its union with himself; The finishing & laying down of dispensations, is the perfecting and finisning of the creatures happiness, and the introducing of that glorious day before hinted; which will be by the arising of the *Sunne of Righteousnesse*, not in one Horizon of the world onely, but through-out the whole earth and heaven; which day of the Lord,

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Lord, as it should be to us the most desirable thing in the worlē, so it should seem to be at hand, and to stand knocking at our doores; by some glimpses of glory that appear already, and particularly by those rayes and beams of light, that stream forth in these ensuing letters.

In some of these Letters, thou shalt hear the stammerings and lisnings of children, rather then a pure language of perfect speaking; but let not that offend thee: If thou art a Father of children, a thousand to one, thou art not so morose and austere, but thou hast taken delight to hear thy children prattle, though they speake but halfe words, and broken sentences; and why should it trouble thee to hear thy brethren, the children of thine, and their heavenly Father expresse themselves in such language as they are able: Is it not said, *Out of the mouth of Babes and sucklings, thou hast ordained strength; or, thou hast perfected praise?*

In others of these Letters, perhaps thou mayst meet with some things that may be paradoxes and hard sayings to thee, which thou canst not bear; but fit not in judgement to condemn this neither, as if thou wouldest take upon thee to know all things: suspend, censure, till thou hast a clearer light (of which surely thou art not out of hope): perhaps that day may

*to the Christian Reader.*

not be far from thee, wherein thou shalt speake  
and understand harder sayings, and higher mys-  
teries, then thou shalt meete withall in these  
Letters.

Nor yet doe I undertake to justifie all that  
is written in them ; *Tis yet but the dawning  
of the day ; The clearest principle (for onghe I  
know) bath a mixture of earth and darknesse  
in it ; The light is yet neyther cleare nor dark,  
tis neyther night nor day, but in the evening  
time it shall be light, Zech. 14. 6,7.* And then  
tis possible an higher appearance in the same  
persons that wrote these Letters, may judge  
*some things in them to the fire, as they and stub-  
ble.*

To conclude, thou shalt find one letter among  
the rest, written by a precious Soule, walking  
in darknesse and having no light ; wrapt up  
and mantled in a black night of trouble and  
dejection of spirit : Let this Letter (that may  
seem not to saine with his fellowes) serve as  
sharpe sawce, with sweet meat, to give a bet-  
ter relish to the rest : Doubtless, the Lord  
hath a gracione designe upon this good soule,  
and hath but withdrawn himself for a little  
moment, that with everlasting mercies he may  
imbrace it ; that he may discover himself unto  
this soule, to be nothing but light and love,

*and*

The Preface.

and bring forth himself in this smoaking flesh,  
in an higher and brighter flame of light and  
glory, in a more glorious appearance then e-  
ver: And when God shall bring this to passe,  
if thou please, in the mean time, to taste of his  
wares, peradventure when he reaps his har-  
vest, thou mayest be made partaker of his joy.

Septemb. 24.

1649.

A wel-wisher of thine, and of the truth;  
as it is in Jesus.

S. P. D.

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## Errata.

Page 20. line 16. delc of. pag. 21. lin. 16. for new,  
read more. pag. 23. lin. 14. read with spirituall.  
p. 38. l. 10. r. consider. l. 13. r. the creature. l. 16. r. as  
with a creator. l. 17. r. as with a Father. p. 40. l. 3. r.  
billowing. l. 22. f. dorb, r. were. p. 41. l. 1. r. a grea-  
ter then whom. p. 41. l. 17. f. meaneſt, r. neareſt. l. 24.  
r. was higher. p. 42. l. 12. r. ſon. p. 51. l. 3. f. lo, r. to.  
p. 54. l. 5. r. the beſt. p. 56. l. 19. and p. 57. l. 2. r.  
ſpirits. p. 58. l. 26. r. ſwords. p. 60. l. 10. r. ouerwithe.  
p. 61. l. 22. r. nos mou'd. l. 24. r. ſcattering. p. 62. l. 7.  
r. accompanier. l. 22. r. having. p. 63. l. 9. r. And ibis a,  
l. 18. r. who ripe for. p. 66. l. 3. f. onr, r. one. l. 14. r.  
is known. p. 67. l. 3. r. traſfers of. l. 5. r. neare. p. 91.  
l. 9. r. onenes. p. 105. l. 18. r. not imagined. p. 145. l.  
28. r. exterrnall. p. 146. l. 19. f. ſure, r. free. p. 149. l.  
18. r. the box is in your heart. p. 143. l. 6. r. this taber-  
nacle. p. 155. l. 24. f. forme, r. to me.





News from the New-*je-*  
*nusalem*, sent by Letters from  
severall Parts, &c.

i. Letter.

Deare Sir,

Have received your loving Letter, and therewith Mrs. M. kind token, which before my opening, I had thought had beeene some Book: Her remembrance of me doth much refresh me, and she is made therein an instrument of making me partakes of much of the love and goodness of God. I had beeene in some sad (but yet withall sweet) thoughts but just before they came ome; when they came, I said, these are to

wipe away teares from mine eyes, and that love  
that fane shew affinately will. Sir I pray you  
remember me to her, and thanke her, and if  
I may come with good company to her, I  
shall be glad to give her a visit when I come to  
London, that is, with the Father, and with his  
~~Son Jesus~~ Christ. For there is our fellowship,  
Without whom tis a dry feast and a fruitless  
visit; nevertheless I shall (I trust) be willing to  
be seen of her barren, or as I am, bee it howe-  
ver; for wee neither stand nor fall so our pre-  
sent abilities of actings.

Sir, For your desire of something to bee  
written touching the first and second appear-  
ance of Christ, I wish I were but fresh to give  
you my thoughts I had thereof this morning;  
but after twice preaching this day, and now  
after supper I am more disposed to sleep then  
write. Your inquiry is after two things, the  
difference between them, and the tradition  
or passing over of Christians from the one to  
the other; For the first, It shall only acquaint  
you with some places of scripture which pa-  
medoc seeme to hold forth the difference be-  
tween these two, and they are 1. Pet. 1. 11,  
12. Rom. 6. 5; Hebr. 9. 28 by which scriptures it  
may appeare, that the first appearance of Christ  
is unto Fash; The second is unto Salvation;

declaring their severall experiences 5

In the first he is made our sinne ; his second is without sin ; our fellowship with him in the first is called, *Planting in the likenesse of his death* ; our fellowship with him in the latter is called, *Planting in the likenesse of his resurrection*. The first is called *sufferings*, the *sufferings of Christ*, ver. 11. of that place in Peter ; as if it conceined and were made up of nothing else ; The other is called, *the glory that should follow*. And in that chapter it may appeare ( at least it doth so to me at present ) that the Christians then were cheifly acquainted with the promise and expectation of it to come , when Peter wrote this ; and indeed the glory of the first appearance of Christ was yet very bright, for it was to have its time and season ; as it hath, through all ages since and in this present age even with those on whom his second appearance is dawned : But if you say. All these are but externall carraacters and distinctions of those two appearances, but what is the formall and intrinsecall difference between them ? I shall give you my apprehension thetoe in brief thus.

The first appearance of Christ , is his appearance in flesh, without us, bearing our sinnes, and fulfilling all legall righteousness, and thereby becomming the object and meane of

Hirh to us, whereby to draw neare to God unto reconciliation; And faith acting upon this discovery of God in Christ, apprehending his love through that ministracion, was (I conceive) that that brought in the supplies of all our hope and comfort from time to time, and nourished all grace and holinesse in our hearts, till the arising of this day Starre in us, becomming our spirituall righteousness, and sufficiencie for all things, the end of our faith, and our salvation it selfe in the spirit.

That which makes this the lesse knowne, and the more hard to be knowne, is because there are degrees in it, and that which is affirmed of one degree of it (suppose a higher degree) is not found in a lower degree, and so we know it not when it is in vs and among us, because we find it not in such an eminent degree; As for example, we see not yet all enemies put under vs; and that glorious redemption of the body, we yet understand not, &c. for all these things are but parts and appendices to the second appearance of Christ; but all these wait onely for the acknowledgement of this day, this second appearance, Christ in vs, the day Starre risen in our hearts; for as the power and priviledge of becomming sonnes, followed

declaring their severall experiences, 7

followed upon the receiving and acknowledging of his first appearance; so shall all the privileges annexed to his second appearance, bee made good to us upon the acknowledgement thereof, when it shall bee proclaimed within us, and when it shall discover it selfe upon us; and as Christ sayes to the woman of Samaria, *If thou knewest the gift of God, and who it is that faith unto thee, give me water to drink, thou wouldest have askid of him, and he would have given thee living water:* So when wee shall bee acquainted what a mighty one dwels in us, we shall finde our selves to be at the end of our faith, and in the possession of all salvation: For He is the resurrection and the life; He is redemption; and the Kingdome of God lyes not in, nor is brought on, by any outward circumstances; The kingdom of God is within you; It comes not with observation; so that from the premises I am bold to pronounce, that Christ being revealed in spirit, in many, The second appearance of Christ is dawned upon the world, and 'tis amongst us though we know it not, or scarcely know it; The redemption of the body is amongst us, and all things beginne to bee newly and to have a new face and appearance in us, so far forth as we are changed and spiritualized;

Saint Gennadius Letters

2d; Now need this be strange, That the second appearance should lurke and bee a stranger in the world, a while, any more then his first appearance, which was concealed for thirty years and scarce taken notice off, save by Herod, when he murdered the *Infans*; Only you may say, that this is more in glory! but consider, the glory is inward, and so is the appearance, and therefore the lessle subject to the stonies of others, and yet it is proclaimed through the world, under the voyce of Heresiarch, Blasphemy, Antichrist, the great Antichrist, &c. Dost not the spirit say. The day of the Lord shall so come as a Thief in the night? and is it not so come on molt Professors? itsomuch that they on whom it is come, scarce know it, or receive it; And shall that which is prophesied of, as a signe of it, become a stumbling block in its way? Behold I come as a Thief, sayes Christ; Christ is come as a thief, and we say tie not He; He would be known of his comming if it were; Yea fooles and blind, yee know not the Scriptures, &c. This coming of his, the primitive times had it (and especially some among them as Paul who was called extraordinarily by Christ relationarie; and John that was ravisht in spirit, and sum the third day) as Abraham,

Isaack,

declaring their severall experiences. 9

Isaack and Jacob had the promised land they were sojourners in; but there was a long bondage in Egypt to be undergone by their seed ere they came to it, whereunto answers our long captivity under Antichrist; but the time drawes near, wee shall shortly heare that voyce, *Arise, shine, for thy light is come, the glory of the Lord is risen upon thee;* and this second appearance, this day starre will make the stars of the night to disapeare, or the glory of the first appearance to goe down; which is all that I shall say now to the second part of your inquiry; As this increases, the other will decrease; no other period of it doe I know; for we are all brought forth under the law, and so come to know Christ after the flesh, and reape the fruit and comfort of his first appearance, etc we know him in us as salvation and glory; but whether the Lord will always observe this method, I cannot say, rather I think he will not, for 'tis said, *we shall not all dye, but shall be changed;* wee shall not all passe under forms, be trained up under the law, but shall immediately be changed. Christ's appearance to us is the rule of all walking and conversation; His appearance being known to us onely in the flesh, as a Reconciler, a Minister of circumcision, is the reason of our walking in forms;

forms ; when hee appeares to us nakedly in spirit, as being all to us and in us himselfe immedately, and alone, then he delivers us into a glorious liberty above all outward forms.

In that place in Peter that speakes of the *fusserings of Christ*, and that *glory that should follow*, I may seeme strange to you to understand that *following glory* of the body as I doe, but beare with me therein, I doe so understand it of the glorious appearances of *Christ* in his in spirit ; nor can I give you my reasons for it now.

*What you write of the difficulty of getting out of the flesh of Christ, and the letter of Scripture : I wonder not at, seeing we never have gotten in, without a divine power and life ; and therefore to get through unto the holiest, without the same Almighty power, is impossible.*

It is no little advance after we are brought in, to look out farther and higher ; till which time, the witnesses lie dead in us in the streets, and then that voyce hath been heard, *Come up hither* ; and we are ascending or ascended, whilst we are making up in the Lord ; There is the Lord in us ascending, who came down, and none else can ascend but hee.

As for that I wrote concerning the appear-  
ance

declaring their severall experiences. II  
rance of Christ and his comming spoken loss  
in Scripture , that I know no other comming  
of Christ to judgement , but his spirituall ap-  
pearance , or appearance in spirit ( for as for  
the flesh , that hath done its work ) and there-  
fore is he said , to come in the glory of his Fa-  
ther , and of his holy Angels ; also in flaming  
fire with his mighty Angels , which is spiritu-  
all . That his comming is nothing but his ap-  
pearing ; and that all flesh is a vaise upon him ,  
from under which he is comming , and casting  
it off , making his arme bare ; That the bo-  
dyes of all raised , shall be spirituall , like unto  
his ; which is also held forth in that expressi-  
on of the Apostle , 2 Thess. 2. The Spirit of  
his mouth , and the brightness of his comming ,  
which amounts to a spirituall appearance and  
manifestation . That this comming , and judge-  
ment is graduall , and hath been on foot from  
the beginning of the world , and still goes on ,  
and will be compleated in due time . That the  
judgement Day which we expect , is nothing  
else , but the perfect and universall Declara-  
tion of his righteousness ; his generall and full  
manifestation unto all by his rising up in all ,  
who is the head and root of all , and making  
all spirituall ; for the Kingdom of God is with-  
in you : there riseth up this judgement sudden-  
ly

## Some Christian Letters

ly upon the world, by which you might understand, how I take that place in the Corinth  
Till he come; namely in spirit, when as said  
I know no other appearance of his to be but in  
spirit: That he is entered into spirit, and  
therefore we cannot think he will be perfected  
in the flesh (for his Kingdome cometh not  
by observation): So I think, and speak, and  
write still: Though I have known Christ after  
the flesh, yet hence forth know I him no more.  
God hath manifested his love and power in  
that man Christ, and in that flesh which he  
took, and shewed what he will doe in all  
the Elect, by a spirit of power and love,  
Redeem, Save, Kill, Quicken, Raise, Glori-  
fie: and this spirit and power of God ap-  
pearing in the Elect, is the appearing of Jesus  
Christ in them; both in his weaknes and  
in his power; in his Cradle, Crosse, Grave,  
and in heavenly places; at the right hand of the  
Father in his full glory. This is the Kingdom  
of God that comes not by observation: This  
is, Christ is us, the hope of glory; who shall  
come by degrees & appear to be (the) glory:  
He is our life hid, and he is dead in us, and we  
in him, who shall appear and bring us forth,  
with him in glory, being our Head, Root,  
the quickning Spirit, and which doth not de-

ny a personall appearance of Jesus Christ the Son of man, consisting of soule and body, to and with the Saints, when he is perfectly formed in them; and what can this appearance be but spirituall, in the glory of the Father, and of the holy Angels, according as the *bodys*, the *vile bodies* of all the Saints shall be in the resurrection, where it riseth a spirituall body, though sown a naturall body; and then an end of flesh, and blood, and corruption; so farre the Scripture leads us, and wee must not be intruders into these things, whilst God openeth not the doore unto us: Wee are the Sonnes of God, but it doth not yet appear what we shall be; In that appearance shall be seen, the suitableness of the Saints unto him: Lo I and the children whom God hath given me, and then shall be eternall union betwixt God and Christ, and Christ and the Saints, yet with distinction and subordination: The head, the body, the root, and the branches, the husband and the wife: Christ in God, and the Saints in Christ, and so in the Father; one in another, and perfect in one. Thus I have given you the briet, yet full coppy of what is written in mee, so farre as I can read, in way of answer to your queries; and if you shall put me to read it over again, and shew me any mistakes;

mistakes ; you shall doe mee no displeasure. As God openeth himself in us, so we discover these things , and I shall be ready to discover what is discovered , though I discover my mistakes with all : for we are very unlearned in reading what the spirit hath written in us , till it come in a large letter , as it will doe, that we may read it running.

*This is all I have liberty to say at present.  
Salute from me all our friends, with you.*

**2. Letter.**

2. Letter.

My dear friend,

**I**N whom I have rejoiced ; I hold my selfe bound to acquaint you with the wonderfull dealings of my God with me : It is so , tha I am called into judgement , and the Books are opened , and the booke of life is opened , and I am judged according to all things which are written in the books : Yet neither of these books is that *Bible-book* which we have hug'd so long , as our onely happinesse ; I would noe hore now be mistaken : for I doe not say this ; judgement is not spoken off in the *Bible* , neithere those books out of which I am judged ; for that they are , both of them : and yet I say , that the *Bible* in the letter of it , as it is bound up there , is not the book : I would not for a world take away any thing from the *Bible* , or any of the excellency of that which is therein written ; but I would have it set in the right place : I woud not have it taken for God himselfe , and yet God is in it , and the letter

of

of it is a very sweet manifestation of God, but it is not God; though God (I say) be manifested in this flesh: But though wee have knowne things after the flesh; yet henceforth we will know them so no more: for indeed, except wee come through the flesh, which is the vail, we cannot enter into the holiest: for the outward Court is given to the Gentiles, and it shall not bee measured; wee all desire and strive to enter into rest, the Lord give us hearts therefore, that we faile not, because of unbelief: But indeed our lives and also our spirits, are so full of prejudicte opinions, that wee are apt to think the worst of every thing, whereas if we were the children of God, and like our Father; we then should live in God, which is love: yea, we should then be made one with this love! Certainly, we may feare, that those Children are basely begotten, that doe not in any way resemble their Father. Deare friend, such alike generation have we begotten amongst us, for if we were like our Father, we then should hope all things, believe all things, thinke no evill, not be lifted up in our selues, but think of every one better then of our selues: But though the seed of the Serpent be sowne amongst us, yet I say againe, I would not bee mistaken by you, for I am not against

against the use of the Bible, for I see a true sweet; lovely spirit in the writings of it: though yet I would have you know, that I dare not justify all things as they lye in the letter of it; not because the truth is not in it, but because of the abuse of that truth by the false translation of it: for every one when he translates a Copy, writes it as he thinks fit, and so puts in and leaves out according to his concep-  
tions; and we all are not ignorant what hands these coppies have come therew; I beseech you therefore to wait upon that one spirit which is in you, he it is that shall lead you into all truth, and I am sure that when God hath written his own truth within you; then you will be able (as well as the Apostles) to write a Bible or any book else without you; I am very confident, did the Apostles live in our dayes, they would be exceedingly grieved to see us appropriate the spirit onely to them, when indeed the spirit cannot be confined, for it is God himself; and this God is in you, and with you, though you know it not so well as I could wish you did; Let us therefore leave off all our appropriations and distinctions, and then doe you tell me, what you finde but God; we have been apt indeed to say, *Lo, he is, and there he is;* but this is a lye, for

he is every where, and he is not any where, as confin'd or distinct from himself : I beseech you therefore in the bowels of mercy , that you be carefull what you doe.

I have one thing to acquaint you with, which indeed was the cause of my present writing, and its this: That seeing (as I have told you) the great day of the Lord is come upon me ; and every thing is brought into judgement. I cannot but minde you of one thing which past betwixt us , and it was this ; you told me once of your visiting a maid , which said , that she lived in heaven , and above the Bible, even in God , and by the Revelations of his own spirit, which much stumbled both you and me: Now I am come to tell you that this maid is risen in me , and that I know now what she meant, being by the wonderful goodness of my God , taken in to the same life my self, and it is but lately accomplished upon my soule : Shee meant therefore above the letter of that word in the Bible ; that indeed, *were dead too her, but she lived, in the spirit and life of it, which was, and is, in God himself:* and this is the life which we all have groaned after ; and yet ( when God comes to take us out of those graves of sin , and self apropiations ; and to loose those Chains and Bonds which

which we have ( in our darkness and ignorance ) been brought into by distinctions ; we are afraid of him ; and not onely , like *Mary* , take him for the *Gardner* ; but wee are even afraid , that it is Satan himself : transformed (as we call it) into an Angel of light , when indeed , that is the very Satan that tells us so : though he sets before us a seeming good ; but we are not ignorant of his wiles . This was the *Apple* which he deceived our Mother *Eve* withall , even this seeming good , and hath ever since caused us to surfeit with it : even to take things that are not , for what they are in truth : therefore take notice by the way , that those things are not , that seem to be ; or visibly doe appear to our sight , but the things that are invisible , and cannot appear to our fleshly sight , those are the things in truth : and therefore take notice of this , that all this outward frame of things which doth appeare to our fleshly sight , is but a resemblance , or a figure of him which is invisible , and cannot be seen but with a pure spirituall sight ; I speak all this , for your and others sakes ; w'ich yet stick in the flesh of Christ : *For I blesse my God* , I am got through it , even within the veile ; and I see him who is invisible with the eyes of my spirit ; and certainly , I had these

visible cys given me as a signe or a shadow of the substance : *Blessed therefore be the Father of our Lord Jesus Christ, which hath not suffered me to stick in any thing below himself ; but hath brought me through all the wiles and cunning decesses of Satan, and hath at length centured me in himself, and hath caused me to sit down and rest in his own bosome : Let therefore our heavenly Father bee glorified, for this his great goodnes towards the Sonnes of men.*

But I have here digressed, I come againe therefore to tell you concerning this thing, that when the great day of judgement was upon me ; this was one thing and a very great zthing, for which I was judged of by the Lord, even that I had judged or past sentence upon this pretious soule before the time, for the Lord of all men was at hand, and I should have left all judgment unto him, but I was base and unworthy, and I judged those things which I knew not : *Blessed bee the Lord which hath not everlastingely cut me off for it ; but hath accepted a ransome in his beloved Jesus ; in Emanuel, God with us : that is, in himselfe, even in the bowels of his owne love, manifested through flesh : Now because it hath been (as I have told you, so heavy a thing upon*

upon me, I could not but acquaint you ) as I  
forewartinng, least you also should come into  
the same condition of torment by the like occa-  
sion; and also that I might take shame to my  
selfe for my basenesse and envy at Gods peo-  
ple, Now that which I say, is the same with  
what I have already said ; that this Saint with  
many others, are risen and come into my soule,  
accompanying my Saviour, and therefore if  
you see her, I should desire you to acquaint her  
with it, and shew her this paper that shee may  
see, how I have suffered for my persecuting of  
her : but let her know, that now I am one in  
the body, with her ; though I confess I have  
beene exceeding vyle and base : and when any  
have been speaking of my light, or my spi-  
rituall injoyments then I had , I would bid  
them be carefull and consider what they did,  
and I would bring that mayd for an example  
to them, that they might see whereto shee was  
come, even, said I, to destroy all ; when indeed  
and in truth ( as farre as I can see now ) shee  
was come to the injoyment of all ; this was  
the persecuting spirit I was then of : my  
deare friend I have not wondered since at  
her expressions, which I heard you say shee  
used ; that was, why are you ( saith she) come  
to persecute mee ; you know that wee both

laughed at her, and said, was this the spirit that  
was upon her; but since I have considered it,  
and it was true enough; for flesh must needs  
persecute the spirit, and wee being flesh came  
indeed to persecute her; therefore, it was a true  
spirit of revelation that was upon her; though  
she could not bat beleeve our words, when  
we professe to the contrary; but I confess, I  
did not see you so apt to judge her as my selfe;  
and therefore it is just that I shold suffer in it,  
and you bee forewarned from it, for I did as  
much as in me lay, strive to behead her, and  
lay her dead in the affections of my freinds,  
and all this was even for the testimony that  
she bare of her Saviour; and therefore I can-  
not think that the word must depart from  
my house, but that I must bee slaine in others  
affectiones, even as others have beeene slaine in  
mine: I cannot passe by one thing considera-  
ble in it, and that was this, I doe well remem-  
ber that even whilte I speake against her, I was  
warned from within, that I should take heed  
what I did; and I could never speake of her,  
but I should be smitten for it, and yet I hear-  
kened not, but rushed into sinne, as the Horse  
into the battell; & therefore I am willing now  
to take shame to my selfe, and have this large-  
ly written this to you, that you might com-  
municate

municate it to whom you please, for indeed the goodnessse of the Lord hath so overcome me, and the glory of my God is so risen upon mee, that I care not, if all the world know my miscarriages, I did not think to write so large to you, but my God so fils me, as I cannot tell how to leave; if you understand not my language, I pray let Mr. G.C. helpe you, I question not but hee may give you a sight in it, to whom present my deare respects; also to all the rest of my dear friends, tell them I am one in the spirit with them, and that I would have them carefull of judging; the good Lord reward you spirituall consolations, for all your laboure of leve to me in funeralls.

*I am your exceeding, loving, and as God shall make me, your faichfull friend to serve you.*

## 3. Letter.

*Christian friend,*

 Our loving Father hath comforted me by your Letter; I exceedingly rejoice in your condition, I see his very great power magnified in you, to make you thus willing to be at his dispose: Its no small matter for a soule to deny it selfe. We have been a long time talking of *self-denial*, because the letter of the Scripture hath sweetly spoken of it; but truly we have not known what it is, from the indwelling of truth in us: I am sure, thus much I finde, that it must be the death of the whol first man, that so the second man may be established in righteousness; and truly, 'tis the mighty power of God must passe upon us, to raise us up to live thus in himself. I could willingly open to you, how I was brought (in that measure that I am) into this life: It was by the sight or vision of God himself. For as I was one day carried forth by him to speake some thing to another, as he spake in me; I had this wonder-

wonderfull Vision that confounded me , and threw me to the ground before it , for it was no lesse then infinitenesse it selfe that beheld me , and at last made mee to behold it : but this sight of God did so astonish me , it destroyed and wrought such an utter death to my selfe , and to every thing below or besides him , ( I mean things that appear to be ; ) that truly I may say , *I had no spirit of a man left in me ;* but I sat before him as a meer passive appearance . Then I felt the spirit of life from above enter into me again , and carried me forth to ~~all~~ where , when , and how it pleased ; Now came I to be what he would have me , and never before .

It was not long since , that I should have been much troubled , to be called hither and thither , and to act the part of such or such a one ; No , the reasonable man indeed was not dead yet in me , *but now the Lord so slew it ,* that I cryed out ; *Here am I Lord , send me , for I am no more my self now , nor to act for my self , but for the Lord :* And I wondred still , why the flesh in the ordinary appearance of it , did remain ? I mean , this outward form or vessel , that held the treasure ; for indeed , I thought when the Apostle spake of a *change* , that it had been the *changing* of the outward form ;

forme; but this day came upon me unawares? However, I doe not say, the outward form shal not be changed: let it be as it pleaseth him, *my glory lies within the Vail*. I am not called so much to talk or judge of things without, I am to judge of things within me. Those things that I have tasted, seen and handled, I declare unto you; for the dispensation of truth is upon me: and I would not now speak any thing, or doe any thing, but as he speaks in me, and does in me; for *its no more I now, but the Lord*: I, indeed have been something in this day, and I desired to be and to speak; but that day is past, its come into judgement, weighed in the ballance of the Sanctuary, and found too light. *The day of the Lord only is now upon me*; and here I desire to be perfected.

But I will yet goe a little further, and shew you the workings of God upon me, and in me: It was so, that before God so wonderfully appeared to me; I had exceeding working in my spirit, and drawing to come up and serve the Lord in a more spirituall administration; and scriptures were still opened to me, in a new and strange way; still tending to that spirituall enjoyment of God, which then was in mine eye, and now have. At last there was an extraordinary expectation begotten in me;

and

and I waited for my establishment in the spirit; though I did yet appear in the flesh: but against this, there were great fightings between the two powers, both from within me, and also from friends without: yet there was in mee, even in the darkest time, a secret hope; even beyond hope, that I should enjoy it; *and my eye was unto him who hath now saved me*: but here I was brought to lye down in his will, even without it; and though I never should have felt it, yet in this belief, could I have laid down my life, and have dyed. That there was such a time appointed for the people of God; and that they should surely have such a glory, though they appeared and lived upon earth; for the Lord hath said, *The tabernacle of God should be with men; and he would raigne for ever and ever.* But the day before this glory came unto me; I had this word verily strongly set home upon me, *Wee shall not all sleep, but be changed:* And truly as the time drew neer, I had such strong workings of spirit, that I could expect no other indeed; and I did expect it, and withall lookt with what body I should come; for I was thinking (as I told you before) that this outward form must be done away, when God came to change us; but when I saw it still remain, and

I so wonderfully beheld God, I was taken with admiration; yet did I still expect, that sure it would anone goe a way, for I thought it impossible, that I should look constantly up on this glory, and yet remain upon the earth; for indeed though I expected much, yet this sight was farre beyond my expectation. Now I felte the fleshly part within me flie a way at his presence, and Death and Hell were destroyed; I heard sentence given against the enemy of all our peace, and he ran a way; I felte him cast out, and in the morning I could sing a song over him: For his head I found, was turned into the waters, yet still this outward body did not shoulde a way. At last it was given mee from him that shewed me these things to aske, (for indeed, I was not able till it was given me) and I asked and said; O Lord God, why have I flesh upon me, and see thee in this glorious manner? (for Infinitesse it self looked upon me, and I looked upon it:) Can any man see thee (I said) and live? It was answered me againe: Thou art not alive; I have slain thee: No man indeed can see mee and live; but as a man thou art dead, and never shalt live more, as a man; but the sonne of God can see mee: Thou shalt live as the son of God, and so then shalt see me: But I said;

O Lord, Why am I not presently dissolved by this Infinite glory that now so openly beholds me? Why have I flesh upon me in the appearance of it? It was answered; Thou hast brethren in the flesh, therefore hast thou flesh upon thee, because thou must carry them a testimony of what thou hast seen of me: but look for no glory in the flesh, but sufferings and persecutions for thy glory lies within all flesh, and accordingly I accepted of it, because it was the fathers will, and for no other cause. It was also manifested to me, that while they were persecuting me, I should be inwardly filled with the glory of God, and triumph over all their cruelty, though I might for this testimony suffer as Jesus Christ did upon the Cross. I should bee willing, in the will of God, to see your face; however this I am sure, that when the Lord brings forth his own righteousness upon you, you cannot be silent to your own bowels, and that indeed I am; for I am not as to my own particular any longer, but am fallen into the Church, and there I see my selfe to have a most glorious resurrection: I was afraid once indeed to loose my life; but I never had so much glory as now I finde in the body: Oh, how true is that word; Every one that will save his life shall loose it, but

but he that looseth his life for my name sake shall find it : The Lord of heaven and earth give men to see their glory in union , and then they will never stand so much as they doe upon distinctions ; did they see their *resurrection* in the body , (and knew what this body is , they could not so account of any particular appearances ; but they shoulde see themselves alwayes alive : and because he lives , therefore they shoulde live also ; for if they would cease to live in their own life , they shoulde be perfected and live in the life of God : But the truth is , the word (*Body*) stumbles them , because they are not wholly yet brought off from looking upon things as they appear ; for , hence hath flowen all our imaginary worship : but when Christ is again formed in us , then he and we by him , shal not judge according to the hearing of the ear , nor the sight of the eye ; but righteous judgement : Therefore the filth of the daughter of Sion ( or all those evils and mistakes which now possess us ) is said to be purged away by a spirit of judgment , as well as by a spirit of burning : For it must be first judged before it can be burned ; and truly I doe in som measure see what that Scripture speaks off .

After death comes judgement ; for I am sure that since I had this death , and since my soule

soule was separated from my body, I have been judged for things done in the body ; that is, while I lived in the body ; for I knew a time when I lived in this body, and I know now what it is to live out of the body, and yet appear in the body ; for that is the great mistake : *the body that appears to be, is not the body :* The scripture saith, *Its sown a naturall, but raised a spirituall body :* and men not knowing what to make of this spirituall body, conceive it to be so many distinct personall appearances as have deceased since the world first began : *but the Lord in his time will shew them what this spirituall body is, and then they will better judge of it :* but I am sure we without them, or they without us are not perfect ; for though I have seen all these things accomplished upon me, in this particular body ; yet I see that it is but as in a figure, which hath reference to the whole ; therefore am I weak with them that are weak, and strong with those that are strong, and my glory lyes still in the body. Never do I look for perfection more in one particular appearance but to be perfect in the whole : *I am no more my own, but every ones, and every one is mine.*

Dear Soul, the Lord of all our mercy supply

ply and keep you safe, under all those storms which are now breaking in upon us; I humbly and heartily thank you for your sweet counsell in looking for tryall: it is that which my heavenly father hath warned me to look for. I leave you to his bowels and bosome, in whom I rest; I am,

*Your endeared friend to  
serve God in you.*



#### 4. Letter.

*Dear Sonle,*

**M**Y heart salutes thee, and every budding forth of God in the divine mystery: Oh, my spirit sits enthron'd, and glories in the top of every being, and though all the buildings in the world shake, I shal not come down to save any of the furniture of this darke Fabrick. All images are with me. (*my dearest*) though set in a frame of weakness, &c. The eye of eternity

ternity hath encloſd them ali , and though its twinklings fold them up in night : and though the back-parts of God obscures this earth, and is a veile betweenit and the high-noone of the God-head ; yet this is but a shadow wherein *Divinity* hides it ſelfe , which ſhall fly away , and diſappeare , with the outward drefle of this *Creation* : When all deformed *Shapes* , *Vizards* and *Pictures* ſhall ſuffer loſſe ; then the preſent blackneſſe (which is the habitation of *Dogs* and *Devils*) ſhall bee chas'd into outward darkneſſe, but the comli- neſſe (which all this while hath lyen disguised under that beggerly appearance and loathſome outwardneſſe) ſhall ſpring forth in a glorious ray of that bright morning *Starre* which ſhall viſit us from on high, bringing glad tydings upon its *Angel-wing* of life and immortal liſty.

That the ſweet *Emmanuel* born in the vil- lage of our own natures. I am commanded to ſpeake thus much unto thee (my Dear breathing ) though my ſpirit rejoyceth to finde thee already reeling with new wine ; bathing in that brimfull uoction which yet cannot runne over its boundleſſe circle , and ſhall overflow all the world besides ; They ſhall all know God, and all be cloathed with the divine perſon

of Christ : The water of life shall spring up in you all , and every Creature heald of its disease , When righteousness shall spring forth of the earth , and the heavens shall hear the voice of the earth , and drop down fatnesse upon them . The Tree of Life shall have its root within us , sprouting forth through its quiet Sap into its glorious figure and life ; a Branch , a Leafe thereof reducing every parcell of Corruption and cloathing that upon with spirit and immortality which before was miftled up in sinne and wrath , in paine and darknesse .

My dearest , I am taken off in haste and have onely leasure to blesse thee for thy last , which administered so much glory to my spirit ; live still happily my dear selfe in the ripe Navell of Divinity and let me see thee every moment in the divine Principle of glory whither the Lord Jesus is risen before and hath call'd up himselfe out of the flesh of ,

F. M.

Salvation-Bulwarks  
in the eternall Sab-  
bath with out the  
number of a man.

3. Letter

5. Letter.

*Mine in the Lord*

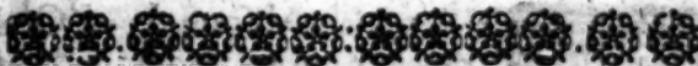


HE present disposings of God towards me are very sweet and precious, my soule being subdued daily to the *Lords* will in all things : I see daily, that the Fathers designes is to sweeten all conditions to me by the beatnes of his owne presence.

Truly in the Lord theirs nothing comes amisse to me, but I am able to welcome every dispose of providence ; *death, sorrow and misery* in the *Lord*, are so familiar to me, that I know not how to bee without them ; my soule longs after affliction, because now the sting of misery is gone, and it is my delight to play with it ; I thinke I should starve with hunger, but that my own wants daily supply me ; sweet soule, God is teaching me to see *light in darknesse, good in evill, to eat upon the eater, and receive sweetnesse from the strong, to behold a happy harmony in all contrarie- ties.*

*I shall shortly bee with you, now I am not from you; but rest in thy bosome.*

*The Lord that spirit, in the flesh.*



## 6. Letter.

*Sweet and pure Spirit,*

**N** divine progresse, I continually meet thee, with a heart drawn out: *I alwayes salute thee, I can be nowhere, doe nothing, but thou art still with mee; In thy life I live, in thy light I see, by thy power I stand; I am nothing but in thee, and thou the same without mee; my fulnesse is thy treasure, and thy treasure is my fulnesse; all that I have, I receive from thee, and yet what thou givest me is nothing but my own, and so was from eternity. I was with thee from the beginning, and thy beginning was in my eternity; I was with thee when thou didst inhabite darknessse, thy darknessse was my secret place, my secret place*

place was thy darknes; when the curs & enmity of the old creation lay upon me, thy power upheld me, this power was mine own, for it was no robbery for me to be equall with thee, my form vailed thy glory, yet it was my glory and thy form. Thus thou for me, and I in thee have borne the sinne and curse of the old world; (born it I say,) into a land of forgetfulness, which have forgotten and forgiven all transgression: and thus in a reconciled and sweet union, thou remainest my fulnesse, and I rest thy happiness: Though in the flesh, I subscribe my selfe distant by the name of —

From the Head-quarters of  
Divine Majesty, this last  
Lords-day, in the year of  
Jubile.



## 7. Letter.

Dear Friend,



Some glimmerings presented, to the children of love, clothed with darkness, bewildered in their spirits, passing through the fiery tryall, or crucifyings of flesh, or things of the first *Creation*, unto the the *Canaan* of rest, or to a more higher, fuller, and excellent glory.

First considering the severall dispensations of the eternall God: how he hath severall wayes and in divers manners, made out himselfe to a creature, as *Genesis Chap. 1. and 2.* the law, or righteousness of the first creatures, in which God had communion with man, and man with God, yet rather with a Creator, then as with a Father, and that in the outward court, or first creation, not in the inmost, or holiest; and *Paradise* it selfe being but an image, of the excellency, of this first *Creation*.

Man being fallen, or deprived of this perfection, which was accomplished through the

temptation of the *Serpent*, or *fleshy wisdom*, or the espousals of the woman, or weaknesse of this *creation*, there was the first *law* of righteousness, presented in a new ministratiōn of letter by *Moses* in tables of stone from *God*; in which the first glory or perfection and excellency, was ministred to man in his fallen and apostilated condition, and because the *law*, or first *righteousnesse*, was weake through the *flesh*, after the departing of the power supporting, or unanswerablenesse, of the apostatised state, to the first uprightness there was given (or God appearing to the refreshing and comforting of the *creature*) an administration of *Angels*, by *visions* and *dreams*, as also a *Priest-hood* with *Urim and Thummim*, *Sacrifices*, *Ceremonies*, *Tabernacle*, *Temple*, and *Prophets*, speaking forth immediate revelations, &c. by which man might have access to *God* and speake with him, but in the outward court, or through the *flesh*, or of this *creation*, though he filled these with another glory, a higher and more excellent discovery of his love in the promised seed: the substance and excellency of that, with all the former were but shadowes.

There was another ministration added of *war*, and *peace*, and *tryals*, *crucifixion*, and *baptismes*

baptismos in the flesh as flying before Pharaoh and following a cloud of fire and blacknesse , through or betwixt the wales of bellowing waves , in terror and feare, the long marching through a wildernes , by the waters of Meriba, and rock of strife, skirmishing with Amalekites , by the terroure of Mount Sinai, cutting their way through Ogg King of Bashan , and passing through the dividings of Jordan into Canaan , another ministracion was given of Canaanites in the land , warre with the Nations , captivity , destruction of the Temple , Gods departing , the apostacy over-treading , or God gathering up that glory which appeared in the Tabernacle and Temple , and that of Priest and Prophet , ceasing ; there then followed a night of darknesse or an apostacie upon all that administration , and when God no longer filled the Tabernacle with a cloud , and the Temple with glory , they became a place of solitrynesse or desolation , as all other ministrations ~~were~~ , and places for the Sarac and the Screech-Owl to dwell , and sing in , that is , for the Spirit of Apostacie or Antichrist , or of Iniquity to possesse , and act in .

Another ministracion somewhat clearer and briter then that of the Law ; and that was of

John,

declaring their severall experiences. 41

<sup>then whom</sup>  
John, as in Matthew, A greater had not risen, he was a burning and shining light, as Luke 1. the Law and Prophets were till John, he was the Prophet of the highest, in respect of what went before, and was sent to make Christ manifest to Saints, by word and water; and this was a ministration in order to one more spirituall, the one ministration was to decrease, the other to increase, and that of fire or of spirit, was to burne up that of water or of flesh, or that which consisted of things of this Creation.

Another and more glorious ministration was that appearance of Christ, of the Gospel in flesh, or glad tydings manifested to sinners, or the apostatised creation, Heb. 1. or God appearing in the ~~nearer~~ and familiarest relation of this creation to man, even in flesh in which hee taught, and did miracles, and was circumcised, and baptiz'd, and acted to fulfill all righteousness, in which there was a cleare draught of that ministration of gifts and ordinances, which was as perfect as the first creation in its glory, and ~~was~~ higher and nearer to God comming forth in nearer relation of an Emmanuel or God with us. Another Administration also of Christ in the flesh of Saints, Col. 1. 27. Christ in you the hope of glory.

glory, and that by graces, and operations, and  
fruits of spirit, as of faith, repentence, love,  
selfe-denyal, humiliacion, meeknesse, also in-  
fallible gifts of spirit, viz. to speake with  
tongues, work miracles and act infallibly & ad-  
ministration, even the height of the glorious  
Gospel, or God shining in the face of Jesus  
Christ: Now the spirit of God foreseeing  
Gods purpose, to leave this ministracion of  
Gospel glory to the world, (or flesh, or Anti-  
christ) and to bring a night of darknesse upon  
all the day and brightnesse of his Sunne; pro-  
phesied of a departing first before the man of  
sinne, fleshly wisdome, or Antichrist, could be  
revealed, or Gods departing from that Admi-  
nistracion as hee did from the Tabernacle and  
Temple, and whilst Antichrist, or the power  
of the flesh, or the spirit of iniquity reigns in  
the christian world, or amongst such as pro-  
fesse a Christ, all this while the Lord of glory  
or Jesus Christ in spirit is crucified in spiritu-  
al Sodom, Egypt, or Babylon, or the King-  
domes of the flesh, and the powers of dark-  
nesse; so that there is no mention of any re-  
storacion of the first ministry of gifts and ordi-  
nances which was in the Apostles dayes;  
but in the state and persecution of the Lord  
Jesus

Jesu in spirit, and all those appearances of the Lord Jesu in many glorious Saints in particular ages, was but the appearance of him who is that faithfull and true witness, or the prophesings of spirit in sack-cloath, against the power of the man of sinne, and were but drops of the Vials, sounding of the Trumpet, opening of the Scales before the battell of the great day, when God shall appeare in flames of spirite and glory against and to confound Antichrist, or fleshly powers, or things of this *creation*. So that there is not (as I know of at present) any word in all the Scriptures, that the first ministry by gifts and ordinances, shall in any measure be continued or restored, in whole or in part. As if that were the great worke the Lord intended, viz. to set up the former ministry, or the restoring some legal ordinances, &c. as if all the glory of the last times should be the bringing these, or recovering them out of the hands of Antichrist, that is, not my present apprehensions: but that the next ministry wil be the fiery tryal, or a state and power of God, put forth upon the severall administrations that Christians are under, in order to higher discoveries of God, which will produce torment in the flesh (with blacknesse, and darknesse, and tempest) or upon fleshly wisdom,

wisdome, and powers, or things of this creation. viz. in some, in passing from legall ministrations to a more evangelicall, of grace and love ; there will bee torment and tempest upon that administration or selfe righteousness in the consumption thereof.

In that more Gospel state of a Christian, whereby he enjoyes God in graces, gifts and contemplations, with sweet tastes and imbraces of divine glory ; there will bee a fiery tryall, or the clouds of fire and darknesse, or crucifyings in the flesh and upon that ministration of gifts and graces, insomuch that there will bee a scorching up of the streames, or of Emphraxes, & the pleasant vallies turned into a parched wilderness, and all in order to a more higher, fuller and excellenter glory ; this is prophesied of in the Scripture, *The Sunne shall bee turned into darknesse and the Moone into blood, before that great and notable day of the Lord come* ; that is not onely the Lord Jesus will be darknesse unto the world (which I deny not) but all that which was the glory, and light of a Christian, and high-way of communion with God, his Sunne, Moone, and Starres shall be darkned, &c. before that notable day or that more excellent revelation of God in glory, and I Pet. 3.10, The heavens shall

shall passe away with a great noise ; and the Element shall melt with fervent heat, and the earth with the works that are therein shall be burnt up : which is not onely at the last judgement , but upon particular administration, which is figured out in the heavens , earth and elements ; or those more, or lesse glorious administrations : and the fire shall try every mans work, of what sort it is ; 1 Cor. 3. 13. 15. And as Christ crucified all that glorious administration in the flesh , in which he was, and it all dyed to a more glorious life : so every Christian , is to take up his croſſe , or to bring his highest and cheifest administrations to this croſſe , and to leave them all crucified, to more higher, & excellenter discoveries: and this is the knowledge of Christ crucified: now many Christians who are sadded, darkned, and in much tribulation, as to the administration they are under ; and in looking into the wilderness , seeing nothing but mount Sinai , with blacknesse , and darknes , and tempest : they take it for desertions , and withdrawings of God , when as indeed, it is the presence of God, darkning, withering , and consuming such administrations and the bringing in a more fuller and transcendent glory.

The next ministratiōn will be the appearing

of

of Christ in brightnesse and glory of Spirit, destroying Antichrist with the spirit of his mouth, and brightnes of his comming; this shall be a glory without Sun, or Moon, or Star, or any such low appearance, as gift or ordinance: but the Lord shall be there everlasting light, and God the glory, and light shall cover the earth, as waters cover the Sea, that is it shall not sparkle, or be in bright beams, as in a Gift or Ordinance; but it shall flow out from the Lord swallowing up and overflowing all earthly administrations, that expectation of him in externall administrations as Gifts or Ordinances, &c. is but to expect Christ in a fleshly way or appearance, and not as he is in his own height, spirit, and glory in himselfe, in his Saints, their fulnesse and hope of glory, Col. i. 27. And therefore this is that which is to be expected, an estate of spirit, love, meeknes, self-denyal, ouercoming evill with good, conquering by receiving in the wrath and enmity of the world, into which estate God will gather up his people by times and degrees, from all worldly and fleshly interests and ingagements, wherein they shall be carried up into a more full enjoyment of God, and conformity to Christ in all his sufferings, death, and resurrection, where  
God

declaring their severall experiences 47

God will be to all his, so glorified, as broad rivers and streams, where shall goe no Ship with sailes, nor Gally with Ores.

And then it shall be, as much apostacy, in the Saints to go back, to the first ministery of the Gospel times, or first patterne which was the first discovery of that mystery, hid from ages, as would have been in them in the Apostles dayes to have gone back to the Jewish Tabernacle, Temple, and Priest-hood, &c. out of which God had departed, as he also hath, out of these late administrations.

Farnell,



### 8. Letter.

Loving Cozen,

**D**EAR Early and much beloved, there is some content in nature, that you abide in the flesh with me, and are yet an appearance of God upon the Earth, for I confess I have none so nere my heart

heart as you, of a fleschly beeing in the world; therefore, I have been affected with the kindnessse of the Lord, that hath spared you, that I might not have sorrow upon sorrow; my sister being removed, yet have I more sweet joy and content in understanding that you are in the fellowship of the Spirit, growing forward through al the dark shaddows of seeming glory, into the substance which is reall glory; for in that you say, you see God is all, and doth all: I question not, but you understand that all things below him are but shaddows of him; yea, Christ himself in his fleschly appearance was but a form of God which appeared to answer our distance from God; for wee being departed from him by experiencing the *Tree of Knowledge, of Good and Evill,* of which food, I hope, we have our fill now, God condescending to redeem us from this, by the way of *Christ*, who was appointed of God to bring us unto God, not to himself as he was *Christ*, beeing but an appearance of God, nor the Father himself: I herefore if we should sit down with *Christ* ( being come to him ) and proceed no further, we are not brought by him to the Father; And the will of God is *that we be co-heires and joyn heires together with him*, till we know that the Father and the

declaring their severall experiences. AD  
the Son are in one, and we one with the Father  
as the Son. For I believe that God, even the  
Son of God, doth dwell in us, evn the same  
that dwelt in Christ Iesvs: and I am waiting  
when that beauenly Image shall as plainly ap-  
pear, as the Image of the earthly hath ap-  
peared, for we shal see his face, and his name shall  
be upon our foreheads.

Decre Coren, since I received your letter,  
I have seen you in a Vision, and so was it re-  
presented to me, that I understand, that you  
have or shall bring forth the man Childe even  
Christ to open view; for which you must die  
and be buried: I mean you shall appear to  
some as one dead to truth and God, and alive  
to errour: and so you shall be as one dead and  
put into a grave of darknes and silence; yet fear  
not, for I have proved that the day of death  
is better then the day of Birth; And that by  
death, Christ brought to light life and immor-  
tality: Remember also Christ was put to death  
in the flesh, and was alive to God, his flesh was  
as pure and honourable as even ours was: yet  
by the eternall Spirit within, it was offered a  
Spirituall Sacrifice to God, whilst the dark  
apprehensions of men conclude that he suffered  
as a blasphemer: therefore arm your self with  
the same mind alwayes expecting we shall sure-

to Some Christian Letters

I rise with him , as we suffer together with him ; for indeed we are but one in life and death , And he is the resurrection and the life , even Christ in us , who is rising in me , and either is or will rise in you . And when he doth appear we shall appear with him . I pray you , deare Cozen , as often as conveniently you may , let me hear from you ( I would not burden you . )

9. Letter.

Deare Sister ,

W ITH the rest of my fellow heires in the Son-ship , in this unity of Truth and Love I salute you ; I thanke you for appointing a freind to relate to mee your estate in the things of God , of whom I received information to much content , having for a long time before had great desire to understand your condition , and am now fully satisfied in it , as for the dealings of the Lord with me , I am free to give you some account ; I am indeed in the judgement of those to whom the day of judgement is not yet

yet come, accounted and termed an *Heretique*,  
but in the light and truth of God, a *Co-heire*  
with *Christ*, being annointed with the same  
oyle of gladnesse, which is indeed joy to the  
spirit and as marrow to the bones ; and a  
perpetual light of truth in certainty and pow-  
er, and in such fulnesse already that he beares  
wiuesse to himselfe in others that it is hee ;  
and *fulnesse of wisdom* and might to answer  
all the occasions ; that he is pleased to present  
himselfe to me and magnify himselfe in mee :  
as for the Scripture it is much unsealed, and I  
have sweet fellowship in that one spirit that  
throdghout all ages declared the Father & the  
Son ; as for the ministry of Angels I know  
it, having for a long time beeene under it, but  
of late have had knowing, understanding of it,  
and fellowship with understanding among  
them ; truly my deare companions, our God  
that saveth us is perfect and so is his salvation,  
which when we shall be by him circumcised  
in heart which is the taking away the fleshy  
veile and the face of the covering that is  
spread over all Nations, *Iijaiab 25.* then shall  
wee see and with joy possesse together that it  
is the same strong one that prepareth us and  
judgeth darkness ; I speake not this as if dark-  
nesse were contrary to this mighty God, for in

his light it is that hee is at unity with all the  
workes of wonder which hee brings forth;  
*darknesse is not so to him*, for *the darknesse to  
him is as cleare as the noon-day*; that is, hee  
seeth as fully and possesseth as contentedly his  
will in the darknesse as in the light, and when  
wee are taken into that eternall light, we shall  
see our God is as rich and wonderfull in the  
deeps of darknesse as in the clearest light, for in  
the unity of the spirit it is easily discerned,  
*that God is one in all*, though different in com-  
ming forth; for as in a garden, the severall  
colours of flowers make the most glorious  
appearance, even so light and darknesse are the  
two generall treasures of the Almighty, in  
both which hee is infinite and wonderfull;  
and as hee pleafeth to take vs into either of  
these, so it is to make himselfe knowne in his  
unsearchable greatnessse, as in *Isay* he sayth,  
*Hee will give unto us the hidden treasures of  
darknesse*, and *Malachi* sayth, *that the Sunne  
of Righteousnesse shall arise upon us*. Both  
which Scriptures import to me, that God  
himselfe in his appearance to us is both the  
treasures of darknesse, and the Sunne of Righ-  
teousnesse; and it is all one to me whether hee  
take mee with him into the heights above or in  
to the depths beneath, for wee are ever toge-  
ther,

ther, and I possesse the fulfilling of that Scripture, which sayth, *where I am there shall my Servants bee;* so that when God my excellency will appeare in the externall creation, which is a thick vail, and the invisible one much hid in it, yet I have sweet discerning of him and fellowship with him there; and when hee takes me into the *depths of darknes.* God my glory is with me, and we either see us one or lie down in one: and when hee will ascend into the highest Heavens, he carrieth me up along with him. What is all this? but the manifestation that his dwelling place is large and deepe, and that hee himselfe is the one infinitesse, The fulnesse that filleth all in all things.



## 10. Letter.

Sir.



Received yours, which brings  
mee the state of affaires then in  
agitation, betweene the Parliament  
and Army; you send mee what  
they best approve of, and what they dare not  
owne: No wonder if some good men are up-  
on this *dilemma*; many I know are almost  
broken betweene those principles (they call)  
of *Reason* and those of *God*: the first (ac-  
knowledging man to be compounded of two  
natures, earth and heaven, light and dark-  
nesse:) breake the actions into severall  
streames, as if of two and not one person: It is  
our misery and the sadnessse of our spirits that  
we are held in these chaineſ of earth and dark-  
nesse, that wee are fetterd in these prisons of  
mortaliſty and are not free in all things to act  
like our ſelves, as sprung from a divine Princi-  
ple, as born of a nobler ſeed, and putting forth  
the strength and power of the divine nature,  
in actions purely and ſimply ſpirituall: But if  
this

this light shineth not upon our spirits in its Meridian-glorie, let us wait till the Sunnere-seth, let us not walke in the paths of darknesse, according to the principle and spirit of this world: There is glorious light in the east-already, the Mountaine tops beginne to discover it. When I looke upon the world and survey the *actions of men*; when I consider the interests and principles of the most, the fleshly toylings and struglings of the spirits of the worlds reformers; I cannot but see much *weaknesse and darknesse*, generating paore and spiritless designes, which rend, and teare, and never bind up the breaches of a Kingdome.

Tis true, the body politicke (as you write) was desperately sicke, and a desperate disease must have a desperate cure; but consider the nature of the disease, and then judge of the meanes to cure it: All the properties of hell and darknes, all the superfluities of folly and vanity, all the mists of errour and superstition had formd themselves into a body of *corruption*, and so assaulted and possessed the vital parts both of Church and State, seizing the heart and spirits of *government* and *religion*; the soule of both were sted, there remained little but a poore carkass, a painted *image*, a spiritless *form*, without any motion, but artifi-

gull and violent: But tell me what is the Physician to cure this *Lethargy*? Parliament and People, Church and State, Soul and Body were languishing with this sickness: A spirit of reformation begins to work: The faint breathings of the spirit of life, puts some upon indeavours to undertake the cure: some (according to the spirit that acted them) mixt ingredients, earthly and carnall ( ignorant *Empiticks*, who knew not the nature of the disease or cure) others ransacke the bowels of nature and reason, study the practises and prescriptions of the old *Heroe's* of the world, the Heathen Conquerors and reformers of Nations; and yet never rise so high, e'ther in magnanimity or greatness of spirit, to doe good in their generations, and command themselves and others: Some search deeper and throw into this composition, some graines of spirit, and quintessences, of a higher extract, purified and sublim'd into a nobler essence. But tell mee is this mixture like to restore life to a dying and languishing *Nation*, to a darke and formall *Church*? Could wee get the rarest drugs the world affords? Could we search the earth to its center, and discover the occult qualities of all its minerals and wonders? Can this fetch the soul and spirit of one man, much less a whole

whole kingdome ? What though some grains  
of spirit are in one composition, is it not load-  
ed with thick clay, overcome by the predomi-  
nancy of contrary qualities ? The *distemper*  
*in this Nation* springs from our living in an-  
other world, then our own, in a corrupted aire :  
a contagious climate ; in vassalage and slavery  
to these bodies of flesh, to this lower element  
of the world, to the Prince of darknesse : Men  
created in the Image of God, have uncloath'd  
themselves of that glory, and now wander in  
the shapes of *Wolves* and *Beasts of prey* ; ha-  
ving their soules and spirits sprung from Hea-  
ven, they transforme themselves into the simi-  
litude of the *elementary-creatures* : What are  
warres, confusions, and disorders, but the act-  
ings forth this brutish spirit in tearing and de-  
vouring our fellow-creatures ? *Fightings and*  
*divisions* spring from the jarring, discordant  
qualities in the minds of men, who have lost  
the spirit of sweetness, union and peace, which  
breaths forth nothing but love & joy, and keeps  
thewhole body in an harmonious unity. Is this  
unity to be recovered by divisions ? Tis true,  
by such a division as this it is, by seperating  
truth from errour, light from darkness, the  
pure from the grosser parts : This is by a  
spirit of burning and by a power above the  
strength

strength of man, Who must be the reformers of the world? who must build the Lord a Temple, a glorious Temple both in Church and State? Not those who are stain'd with bloud, and act by a spirit of wrath and violence: The Lord tells David, 1 Chron. 22. 8. *Thou hast shed blood abundantly, and hast made great wars, thou shalt not build an house to my name, because thou hast shed much blood upon the earth in my sight.* Is there no spirit and life in these words? Was not David permitted to build the materiall Temple, a darke shadow and type of the spirituall? Was not he suffered in that age under those darke fleshly administrations, which held forth no greater light and put no greater glory upon their spirits to subdue the world, but by Sword and Bow, by force and violence: and is it probable that the sweet, mild and gentle spirit of the Gospel, should need the force and strength of men? *These doe well that it is in their hearts to reforme the world, but they mistake the way; they act in the strength of the wrath of God, in the spirit of this world; their poor earth will not conquer Hell and Devils, their Sword and Gunnes will never change the natures of men;* No, Solomon must build this Temple, the Lord Jesus; it must bee another spirit

pirit, another generation, another way : These with *David* may fell the Cedars and hew the Stones of this earthly building. *These ordain'd for this glorious worke, their Swords must bee of another metall to wound and heale againe, to destroy the flesh and transforme it into spirit ; their spirits shall breath forth nothing but love and sweetnesse ; their Language shall be glory to God on high, on earth, peace, goodwill towards men ; they call not for fire from Heaven, they cast not into Prisons and Dungeons, they Plunder not nor destroy, they are of other spirits, more sweet, more amiable, forcing the world by a divine power of love to confess they are overcome and vanquish'd :* All the Kingdomes of the Earth, all the Glory of the Creatures, all the Splendour, Magnificence and Pompe of the world shall vanish as Smoake, and acknowledge it selfe a poore shadow, an empty nothing. All that act in this spirit of violence and fury, are a rod in the hand of God, the Executioners of vengeance : *These are the Hornes of the Beasts that shall have the Whore, and make her desolate, and naked, and shall eat her flesh and burne her with fire, in the cup shal be hath filled, these shall fill to her double ; these powre out the Vials of wrath upon the seat of the Beasts, they are the Fowles* of

of Heaven to doe the flesh of Kings, and the  
flesh of Captaines, and Great-ones of the earth;  
they are so roud and roar the outward gar-  
ment of the worlds glory; they are an admini-  
stration wherein God cloathes himselfe with fury  
& indignation. By this spirit of vengeance and  
wrath, all the worlds tormentors have bin acted;  
this hath bin a work of Assirians and Babylonians,  
Romans, Turks and Sarazens; they have  
overoē the whole face of the earth with their  
Armies, they have trampled the Nations under  
their feet, and trod their God in the mire of the  
streets. How doe many in this age, glory in  
these triumphs, set up their poore trophies, their  
triumphant Pillars, as if the strength were  
their owne, and the glory their owne? Had  
they the spirites of Christians, they needed not  
the swords of men; they are weake in the  
Spirit of the Gospell, therefore they cloath  
themselves with the power of flesh, and will  
enter into Canaan in the wrack of the Lord,  
destroying and devouring, not converting:  
They glory in fleshy Conquests and Victories,  
having not power in the Spirit to conquer in  
the way of love, union and peace: with these  
Weapons the Apostles bid defiance to the  
whole world, to Hell and Devils, they ad-  
vanced their Standards upon the proud walls of

Rome

Rome it selfe. This fleshly strength will prove  
weaknesse in this worke ; it will dye and va-  
nish into ayre, when it hath done the worke the  
Lord hath appointed : God makes one spirit  
and property, of darknesse, afflict and torment  
another ; the Nations of the world will de-  
stroy themselves, *every one by the sword of his  
Brother* : The flesh of the Saints engag'd in  
these contests and worldly quarrels, shall rend  
it selfe and helpe to rend the world : But how  
are they Saints ? Such who have some glim-  
merings of the bright and morning Starre,  
who by throwing of the externall vail of  
*Antichristian darknesse, fleshly formes, servile  
dependency* on the darke spirits of blind men ;  
I say, having throwne off these fetters they  
have some liberty , and having remov'd these  
mists they see a light, the faint reflections of a  
rising Sunne, being let out of their cage of  
darknesse, they fly and flutter, and catch at eve-  
ry thing, but apprehend little as it is in God ;  
but in the light of their own spirits, mov'd by  
the call and drawing of the spirit of God, and  
the concurrence of those *beams of light* scat-  
tered themselves every where ; these receive  
but glances and flashes, and cover it with much  
darknesse, confusion and ignorance : yet being  
rais'd above their former state they think God  
speakes

speaks in them, and their knowledge is the knowledge of the spirit. The good seem to give God the glory, and to make him their strength in Battle; and considering how gloriously they have conquered, are strongly persuaded, that the mighty power of God accompanied them; and where God assists and gives victory, it must bee for good, for the good of mankinde and the world; and therefore they will improve their victories, to attain that high end. Thus they make their progress, if God assists in acts of blood by force and fightings, he doth the same in acts of force and violence upon the corrupt Governours of the World, who are running back into Egypt, leaning upon the Pillars of the World; setting up their empty, gilded Idols, corrupt forms, and dark administrations, as the utmost end of all their endeavours, as the price of all the blood shed in the Kingdome.

Thus being perswaded of the presence of the Lord; and have in their own spirits some height and strength to good, some will and desire to doe good to the world, they continue their begun motion, measuring the whole by themselves, the spirits of others by their own, and so think their whole body of assistants, fitly qualified for the government of a Kingdome:

Kingdome : Never considering what a spirit of darknesse, pride, vain-glory, Ambition, dwells and acts amongst them, and how weak meet naturall spirits are, being raised from the dust to sit upon a throne, and to bear the temptations of Power, Honour, and worldly glory. Consider actions purely and simply, according to their nature, and the dispensations in the Gospel : This is a violent unnaturall earthly way, for the reforming of the world ; *the small stone must bee hewen out without hands.* This is the wind rending and tearing the rocks, before the soft and still voice was heard : This is the fire and Earth-quake to burn and shake this earthly fabrick, the corrupt world and its glory. Thus the Parliament have been executioners of vengeance upon the Kings party ; who for judgement, a fire of wrath kindled in the bowels of the Kingdom, setting the properities of darknesse at enmity amongst themselves : *A darke and formall Clergie, against a more dark and formall ; formality and hypocisie against loosenesse and profaness ; restrained civility against riot and luxury :* The Ministers preach war, and the sword, and fire from heaven ; discovering their own weakness unable to act in the strength of God ; therefore they cry up the Cause of Religion,

Religion, the Covenant, the Ordinances: these ( though under more light then the other ) yet they stir up the spirits of men, to afflict and torment their persecutors, King, Prelats, Magistrates, and to take away their revenues and honours. Far be it from me, to blast the least appearance of God amongst them, or to spread a cloud upon those faint glimmerings which shin'd in their spirits : It was their darknesse, their flesh, that made them thus excentrick; they acted in the spirit of the world, and of nature ; their light was lightnings from Mount Sinai, not the glorious light of the Spirit. In this way, they will be like the billowes and waves of the Sea, one tossing and driving forward ; the other, till they dash themselves against the rocks.

The Parliament and their Armies have broken the *Cavaliers*; the *Presbytery*, *Episcopacy*; the *Independents* have restrained the power of *Presbytery*, for their pride and covetousnes; giving them of the Cup, they gave others to drink. If the *Independents* corrupt, there are those sprung out of their own bowels, prepared for their executioners : these, if they aspire too high, will be Lovell'd themselves, by their great Idoll the People; or their principles will raise a spirit dwelling in the

the confused rabble and multitude, to break and tear all to pieces, to bring all into a hind-  
dle and confusion, without order, law, or go-  
vernment. Thus the fury of the Lord breaks  
forth, like a burning fire, against all corruption  
in the powers of the world, against tyranny  
and oppression in all its formes and shapes;  
though its Woolvish spirit is cloathed within-  
nocency and gentlenesse; the outward form  
will not change the nature; *Monarchy, Ari-  
stocracie, Democracie,* will be much at one,  
ualeſſe the breath of life from heaven quicken  
their dead & liveleſſe carkasses. I fear in our con-  
tests we have too much mixed earth with hea-  
ven; we have gone a dark untrodden obscure  
path; therefore the Lord may justly withdraw  
that spirit of justice and righteousness; which  
hath accompanied and acted even more world-  
ly States and Republikeſ. They acted in the  
fleſh; we pretend to a higher principle, we  
speak of ſpirit, and power, and divine light;  
their motions were naturall according to their  
natures, being of the earth, earthly: ours ir-  
regular excentrick, unnaturall, being we think  
our ſelves heavenly, live in the aire of the Go-  
ſpel, in the light of the Spirit; which points  
us out a more glorious way: therefore it is but  
just with God, if when we ſow the wind, we

reap the whirl-winde. But what will be the end of all ? when wee have prov'd our o'mus strength to be weaknesse ; when our overturning shall succeed another , that glorious power shall manifest it , whose right it is alone to reign : when we have passed through a wilderness , the Lord will bring us into the Land of rest . so long breathed after and desired ; the Lord will bring order out of confusion , light out of darknesse , peace out of war and troublcs : This will as surely be , as the spring now succeeds the winter , the day the night : who the Lord may make most glorious , in this work , knowne alone to himselfe : It magnifies his power and goodnessse , if he breaths life in those dead bones , which we trample upon : if he quickens those which we have reprobated and rejected , as wither'd branches , and vicle excrements . He can make the first last , and the last first ; he can bring down the proud spirit of a Nebuchadnezzar , and force him to glorifie the God of Heaven . In the mean time , let every man keep his own station ; let the people of God shine like themselves , that it may appear they are sent into the world to do good to the world , & to reflect the image and glory of God . Those that are magistrates , let them put forth the spirits of Christians , let their

their actions bee convincing, let not the world justly brand them for corrupt, unjust, self-advancers, and raisers their families, rather then restorers of the ruines of a kingdome: if the floods of darknesse roars against them, and a deluge of confusion overflows; if the flames of division breake out again, let them be confident, they are above the danger in, another Region, where no cloud can reach them, no confusion disturb them: and if their earth lyes here, their bodies of dust; yet they shall dwell securely in these burnings, and be at peace in the middest of these flames. Thus Sir, I have given you my thoughts of the times; My earnest desire is, that things may prove otherwise then I write in relation to those now in power; the Lord if it be his will make their actions glorious, and overule that spirit of perverseness and darknes, mingling it self with their counsels: but if they faile, the Lord will doe the work; let us build upon this, as upon a rock; it is fixed and immovable. Sir, excuse me, I have been too tedious, impute it to the subject I write, which affords matter for a volume; I have this confidence in you, that nothing will be unwelcome to

you, from a friend, or a Christian, or him who  
really is,

*Your kinsman and servant  
in every relation.*

H.B.



Letter 11.

An Answer of a Letter written  
by a friend. June 8.

Oh friend !

 Once two nights agoe, I saw a Bible, and found a desire to look into it; but presently my spirit checked me, saying, within me; *What shouldest thou be peeping into that whiche thou canst not understand? Stay till the light of the Lord shall lead thee, and then go whither it shall lead thee, till then every motion, and desire cannot but be bitter, and the more it is hearkened unto, the more bitter:* Yet my spirit said again, within me; *Why shouldest I refuse this motion, though*

*grife*

griefe and bitternesse may attend it ? may it not be good to see how dark and ignorant I am become ? In the middest of such reasonings, I opened the Book ; the first place I looked on, was very strange to me ; thence I turned from place to place, but thick darknes covered every place ; even those which formerly seemed very clear to me. At last, I lighted on a place, which did somewhat affect me , then I took up the Book into a Chamber, thinking to suck a little sweetnes , or at least to vent a little of that load which had lain exceeding heavy on me all the day ; so I read some six Chapters at least, together (thoug h with much adoe ) they were the last Chapt. of *Esay*: so soon as I had done, I fell into a very grievous passion, to behold into what a state I was cast , for I understood not one tittle, but confusion and darknes covered and hid every thing from me : faine would I have fastened on somewhat to have supported my spirit, to hope and wait for better dayes ; but it would not bee : I could not conceive concerning whom those things were spoken, or what that *Zion* is to whom they seem to be spoken. Indeed , I could not but weep outwardly, and mourn inwardly to think on my present darknes, which is so thick, that

no manner of light comes in at any crevis. The Book of the creatures, the book of providence (as I was wont to call it) this book of the scriptures, which was once unutterably sweet, and bright, and living; they are all become now dead, dark; but yet powerfull and piercing tormentors.

In the middest of these workings of minde, I fell (I know not how) to think of your letter, and your desire to hear from me, wondring at both; both, why you should write so to me, and why you should desire to hear from me, as if either I could apprehend what you wrote, or tell how to speak, or write any thing to you, in this state of darknes, and many particular passages of your letter came into my minde, more increasing this my amazement. The first clause of your letter did kindle in me a great desire to expostulate with you about it: I must break off, I can proceed no further now.

Letter 12. June 6.

Oh friend!

I am heart-sick, what shall I doe? I am sick unto death, and yet am miserable, because

I cannot dye ; I finde death as farre removed from me as life. I thought I had been dead and buried long agoe, and had nothing to do for the future , but to wait for a resurrection from death, and out of the grave ; but I feele my self much alive to torment ; and yet why may I not be dead for all that ? spirituall death and a spirituall grave may have a kind of life in them, for ought I know. I cannot go on with the relation about thy letter ; shall I try if I can open my breast , and give the a little glance of the misery and oppression that it lyes burdened with : I finde three tormentors within me, and they are continually ravening upon me, rending and tearing my head , my heart, my bowels. The names that I best know them by are *Love, Griefe, fury* : They commonly all rush forth upon me at once , though some one of them still more predominantly then the rest, feeding upon every object that is presented to me , and heightning the disease and sicknesse of my spirit thereby.

Sometimes Love tyrannizes, and makes me pant immeasurably after some glimpse of that my spirit is in love with ; but what it is, or where it is, I know not ; when I hear the

birds, or see any other creature in the *heavens above, or in the earth beneath*: Oh think I, that I were behind thee, that I might discern thy substance, and see whether that be my love or no: When I see their tendernes towards their young ones, the employment they are busied with, the delight they can suck in: Oh where am I, what am I, how farr laid below the whole creation? who finde no employment, no delight, none to look after me, no bowels to answer the sounding of my bowels. Somewhat I love, but I know not what, nor where to seek after, nor what name to enquire for it by. Shall I go to the woods, among the wilde Hindes? Alas, they are as unable to heare, as I am to speak: shall I ask the common sort of men? They, poore creatures never think of any such thing. Shall I ask Christians? Ah! they as insensible of my condition, as any of the rest; and all the news I can heare of them is of *melancholy*, and giving way to temptation, and wish me to use the means which is as impossible to me; as to finde out my love without them: *Oh miserie, miserie!* to love one knows not what, or where; to have love kindled, and the beloved quite left; to have love flaming, and nothing for its flames

flames to go forth upon, but still to feed within upon the bosome wherein it breeds : I finde this sometimes make these earthly bowels so yearn, as if they would immediately melt and drop out of the body ; wherein they are as yet contained.

When *Love* hath wearied it self, then *Grief* (though it was not absent before ) supplies its place, in panting, in sighing, in mourning, in complaining, if it can : *Oh God ! oh my God ! oh living God ! oh my beloved !* ( these expressions it uses for forms sake , though it understands them not ) *What art thou ? Where art thou ? Verily, thou art a God that hidest thy self ; what no news of thee ? Why dost thou open my bowels, when thou meanest to shut up thine own ? What is become of thee ? Hast not thou a discovering art, as well as an biding art ? When wilt thou open thy self ? I cannot finde thee out , I cannot visit thee ; wilt thou never bestow a visit on me , shall I never be remembred ? Shall I never know what God means more ? Must I always be tormented among shadows , longing and wandering after the substance, and never meet with it ?*

All this while it is pretty well , in compari-

son

74 Some Christian Letter.

tis of what it is ; when fury ente<sup>h</sup>avens  
my spirit boiles within me, and rages ; think I,  
is that maketh my spirit so violent and v  
ous, I can in no wise imagine , nor vent i  
cannot, it is too big to come forth : there  
no object without capacious enough to r  
ceive it ; but within it lyes, and feeds, and o  
presses so vehemently , that my spirit is ev  
forced to cry out day and night ; there is i  
subsisting , no , there is no subsisting unde  
it.

June 10.

**N**ow to return , if it may be to the  
thoughts and workings of my minde  
concerning your letter. To what end should  
he write to me in this manner , unles he could  
withall have sent me light to read by ? I un  
derstand not one line , not one tittle of all his  
letter. This day whylest my father and I was  
together this letter became yours : What is  
the meaning of this ? which way shall I go a  
bout to finde out the meaning of this : we  
be present , how many questions might I ask  
him befor<sup>c</sup> I could receive in any imagina  
tion

sharing their severall experiences. 75

ers, concerning the sense of these words? in I must ask him, who is his father, what finde father? I cannot so much as fancy what we should be: A father is he that begets, his mother is he that begat him. But who is that what begat him, what is he? I am at a loss at first dash. But what meanes this, *Whilest my mother and I was together*, what is it to bee with the father, to have the father with one? here is a puzzling phrase indeed; here my fancy is quite puzzled, I know not how to fratre any imagination about this; what it is to be with the father. And *whilest I was with the father*, what is the meaning of this *whilest*, is he sometimes with the father, and sometimes not with the father? *Whilest*, I know not what to make of this *whilest*: *Whilest I was with the father, this letter became yours?* how mine? I know not how it is mine: how became it mine? Did his father, while he was with him bid him write this to me? Here may be more in this then I am aware of. CW3

I remember my mind did much muse on this, and my desire was great to have satisfied my spirit concerning the sense of it, but it was and still is too hard for me.

Then I thought on the next passage, *That there is but one to remain on the earth, Gushar*

*is the Lord.* But one; What is one? For my part I know neither unity nor distinction, and that is the Lord. The Lord, Oh what is the Lord who is the Lord? I am forced to speake like *Pharaoh, I know not the Lord.* I cannot say know any thing, nay certainly (if any thing be certaine to mee) I doe not know any thing. But of all things I have no knowledge at all of the Lord, that is the thing indeed that is hid from mee with perfect darknesse. The vaine so thicke and my eye so weake ( if I have an eye ) that I have no manner of discerning of him. *But one to remaine on the earth,* What is this remaining? when all things passe away shall the earth it selfe abide any otherwise then other things abide also? how shall the Lord remaine on the earth?

Then I thought on that passage, *Be not troubled.* What voyce is this? whence came this? Did his father bid him wite thus to mee? Who is it troubles me? To this let me say two things. I cannot resist, alas what a vain thing is it for a poore weake creature to thinke to withstand such mighty powerfull trouble as comes rushing in upon mee: I have no strength to resist any thing, there is nothing so weake as I, the strongest Engine is weak in my hand; but trouble hath growne  
strength

part strength as fast as I have decayed, How should  
thou now resist it? how should I now avoid be-  
ing troubled: Besides, when at any time  
like thinke to keepe trouble of, it presently o-  
say ver-beares me, I never finde any mitigation of  
g b trouble (so farre as I have observed) but when  
nig lye downe at its feet, opening my bosome  
ll d and letting it enter as deepe as it will: What  
s hi means this phrase, whence came this speech,  
ule Br not troubled?

Then that passage came into my minde, If  
you will but stand still you shall see the salva-  
tion of the Lord, breaking forth upon the  
whole earth. I did not finde my spirit so en-  
quiring into the particular sence of this Phrase,  
this working thus. How spake hee this? Upon  
generall notion that the Lord will appeare  
re long, and so I among others shall see him,  
this ea perhaps he may meane though the body  
need be laid in the dust first, yet I shall see him: or  
e say a particular present light from the father  
vain concerning me, whom he said was now with  
this him, and that while he was with him, this Let-  
ter became mine.

Afterwards I remembered another passage,  
Shall I come to you, or will you come to mee?  
What was his intent in this, that the body  
should move to him to Westminster or send to  
him

him to move to the place where my body then was? Alas, that were a poore comming on either hand, or to what end were any such comming? and for any other comming either of mee to any, or of any to mee, I am not acquainted with it.

At last I remembred that, *When he appeared unto mee my flesh died and was crucified.* On then I felt my spirit burne within mee to know this appearing of him, and the rather that it might kill me, that I might once enter into this crucified state, oh this is a sweet way of dying, to dye by the appearing of the Lord this is the very way I have desired to dye all this while. My torments have been partly welcome through hope of death from them and I reasoned within my selfe, though the Lord might slay me by his appearing, yet if it were his pleasure to kill mee by his absence and severall kindes of tormenting fires which he shold pick out to that purpose, yet at length death would bee sweet, and an entrance into my desired life. But this was it still perplexed me, I could not dye, the flames were living fed mee with life, as well as with torment. Then my Spirit would Sigh, *Surely this man never do it, after this rate, may I be tormented for ever, and yet still live unto that, to whi-*

*I ha-*

I have still desired to dye. But to be killed by the appearing of the Lord , oh how sweet would this way be ! and this would be a certaine way too , mee thinkes I could easily bee perswaded to beleeve , that the creature cannot live any longer when God once appears.

To these let me add one more , which came into my minde this morning . *Come let us be gone , why stay we here ? our bed is green.* Oh how faine would I be gone ! How doe I loath staying here ? I am manacled , I am shackled , I am fastened with that which I loath , as well as with-held from that which I love , loosen me and I will bee gone : yet stay , I must bee furnished with wings too , or I cannot mount up ; my wings are clipped , I cannot fly with them : Oh that I had the wings of thy *Dews* , then would I fly and bee at rest ! Why stay I here ? but because I am a Captive , held under misery in my enemies land by force and power , and there is none to rescue , I am used most barbarously , starved for want of food , stripped not only of my ornaments , but of my very cloathes , thrust ouer doores to lodge in what bed I can finde ; and I looked for one to pity , for one to redeeme and bring me back again to my owne country , among

20 Some Christian Letters

my owne freinds, to the free enjoyment of my  
owne inheritance, but woe is mee, still the  
teares of the oppressed abound, but there is no  
Comforter.

Our bed is greene. Oh sure me thinkes I  
can imagine that to be sweet. But my bed is  
black, a mourning bed, a bed of great tribula-  
tion, a bed of widowhood, a bed of sorrowes and  
death, full of trouble, torment and teares in the  
night, a bed not fit to entertaine my bedfellow  
in, a bed I can never expell any rest in. Oh a  
bed of rest, a bed of ijoyment, a bed made fresh  
and greene by the presence of my Spouse, when  
shall my wearied spirit know where such a  
bed is, that it may have recourse to it for some  
refreshments?

My friend, these (except the last) were the  
confused and unexpected workings of my  
mind upon your Letter, which before I had re-  
fused to thinke of, or meddle with, otherwise  
then I doe with all things, in an overly slight  
manner, with neither desire towards them,  
nor expectation from them. But then my de-  
sire was somewhat quicker, either to have had  
you present, or to write those things unto you  
while they were fresh in my thoughts, or to  
desire your comming down hither, to see what  
satisfaction

declaring their severall experiences.

Satisfaction you could give to such demands as your selfe had occasioned.

But suddenly were all these silenced and put out. To what end are these? what if he were here? what if I might aske him all that is at present in my heart? What can he say to me? How can I heare him? Is not this the old ginne to entice thee to looke after the creature for somewhat, though not for that thou mainly desirest? This is a new device to lead thee still to be acting and moving without the light of the Lord. It will bee better and more easie to be quiet, when wil thou cease from these kinde of motions and waite entirely for him who alone can satisfie thy *restlesse* spirit? After a while I found my desire quite fall flat, and these things to vanish out of my minde, I never intending more to looke backe upon them. But that day forementioned, in the afternoon, my torment increasing upon mee, and these things comming againe into my minde, and withall a pressing in me to write them, though my spirit disrellished the motion, yet at length it assented, and went on then so farre as it could, and since as it foundie selfe free, which way of acting by a present fitnesse, though it declined, looking upon it as base and servile, yea a peccce of bondage, yet

it is at present forced backe againe unto it.

Thus at length you have a Letter, together w<sup>t</sup>h the occasion of it, which I leave with you, and you to your rest, and for my selfe, would returne if I could with freedome and delight, to the embracing of my state of misery & every particular pang of miserie therein: And would subscribe my self if I knew what I were, either in my selfe or in relation to thee. Or at least I would bid thee farewell, if I could but speake it understandingly: But thou canst doe it without my bidding thee. Doe that and onely that which thou art led to by infallible light and pure power, and then thou treadest in the steps in which I long to follow thee. But away with fancies, conceits and imaginations, though fastened upon the word, or fancied to bee flowing from the Spirit.

<sup>i</sup>Truth, Truth, true Life, true Light, true Power, not a counterfeitt Image, but the thing it selfe, Oh where is it Walford? Doe not deceive me, but tell me whether thou hast it or no? How joyfull would it be to mee were I satisfied that it were upon the march, and had already taken possession of some of my fellow Prisoners! But how foolish and vain

vaine am I ! Sure it is vaine to breake off.

June 11

**N**O W my present state contradicthes this, for my pangs of griefe are so extreme, that they seeme to exceed my pangs of fury, and my spirit as restlesse under them, as it can be under the other, My spirit wold faine say, *O awake not my love till he please*, but the sharpnesse of greife will not suffer. Then my Spirit burst forth into reasonings, *This is but thy will to have thy beloved present, tis his will to bee absent, thou faist thou wouldest have thy will fall and his onely stand*, Can this bee so and yet thou so vehemently greive because thy will is crossed and his fulfilled? Then greife gives my spirit such a nip that it is glad to bee rid of such thoughts. At last said my Spirit within me, lye downe under this greife, passe through greife as well as fury, let it worke, let it rend, let it teare, This is like an heape of stubble, turnes greife into such a flame that it tormentis more; that the poore

wretch cannot possibly lye still, or stirre, but  
stil whensoever it does, is worst.

Mee thinkes I cannot but take notice what  
a grievous Lyarsence is, it will still be judge-  
ing and yet is unable to judge concerning the  
things of sence, but now saies this is bitter,  
and by and by contradicts it selfe. Now I  
am wise and can observe the folly of sence, I  
ooke to be met with for this.

12. Letter.

*Sir,*



Can cheerfully serve pro-  
vidence in writing to you  
though I had rather doe it  
in silence, for I know that  
God does most when man  
does least. Yet since God  
is pleased in some measure  
to come in with them, and the Spirit is drawn  
out to desire them, I am the more willing to  
correspond with you in this kind, you doe well  
treying God more then me in them, yet God  
will

will bee most glorious, when his dispensations will bee so naked, as wee can eye him in nothing but himselfe. God will ere long let us see that meanes are but vailes, though in a compliance with our weaknesse hee hath made use of them; while he appeared by candle-light, and in darker discoveries hee made use of Candlesticks, he gave us Pauls faith, Ephes. 4. Some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, till we all come in the unity of the faith and the knowledge of the Sonne of God to a perfect man, &c. And when that which is perfect is come, that which is in part shall bee done away. God hath hereto (as Joseph did by his brethren) spokeni to us by an interpreter, because hee would act at more distance, but when grace and love can contain no longer, God will (as Joseph did) command all to goe forth, and cry out I am he, and shew himselfe in uncovered clearnesse; this administration God hath entred upon already in some of his people, and they beginne to get a glimpse of the face of God, and are acquainted with immediate actings in their owne hearts. I thinke the last meanes that God will make use of, will be such as the creature will be glad to be free from, I mean perfection, reproach, poverty, &c, and possibl-

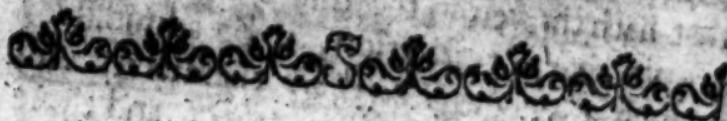
sibly somewhat more terrible and contrary to wise and proud flesh, than all this; for as for these means of preaching, praying, gathering, wherein the creature can be active and honoured, and serve God and it selfe, and goe halfe with him (as I may say) in point of honour, the creature will with a great deal of reluctancy bee drawne from them, for truly there's much credit comes into us by such things, and usually those who openly hate us, doe inwardly honour us for them, besides the secret confidence and comfort that our selves and friends have in them: But when God shall administer under such meanes as we shall be more passive in, and such as will sift us to the very soule and spirit, and let us know all that is in our hearts; such as will cause us to be suspected of our selves, slighted by others, forsaken of our friends, and such too as have not onely beene one flesh, but one spirit with us; when religion shall come to that passe, that he that will profess Christ, must profess poverty, disgrace, &c. then we shall be glad to be freed from the meanes, and to have God be all in all, for in this way that *Saints* are in present, they are so rich and abounding, as I doe not wonder, they are offended that God will strip the creature naked, and bee all himselfe.

himselfe. Verily its a terrible thing for one that hath thriven in the things of God , and grown rich in reputation, to be administered in such a way as *Professors* themselves will thinke him an *Apostate*, an *Atheist*, and those that are more charitable , a deluded or a mad man; well, God in himself will make amends for God in the severest dispensations. And there is that man-child ere long to be brought forth in us in spirit and truth ; ( which wee have hitherto been delivered of in flesh and darke appearances) and when he comes , the wildernesse and solitary place shall be glad for him, or as *Esay* in another place, *Wee shall returne to Sion with Songs and everlasting joy upon our heads*, and *John* carries it further yet , *1 John 3. 2. When hee shall appeare wee shall be like him, for wee shall know him as hee is.*

Your loving &c.

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13. Letter



## 13. Letter.

Sir.



Lately received three Letters from you and some Books, for which I thank you: As for Mr. Sedge-wicks book I am not to tell you at present what I think of it; God will doe great things by himselfe the Army and all that they settle, must be destroyed without hands; the Spirit will blow upon all flesh; and yet they are to settle, because drawn out so to do; and their setting up is Gods work, as well as his throwing down; he doth the one by the creature, the other by himself. I think the intentions of the Army are in their kinde so righteous, as man will not be able to dissolve them; but because all flesh is grasse, it must wither, God will be great to the ends of the earth, and every thing shall be restored into the glorious liberty of the Sons of God; the heavens shall no longer concerne him: The earth shall be fild with knowledge of God: the earth

earth shall bee sanctified by the Word, by the manifestation of God upon it; things shall not be morally but spiritually restored; the Serpent shall be shut out of Paradise; the Tree of Life shall grow on both sides the River: Publicans and Sinners shall rejoice, the wise and prudent shall mourn, all the beasts of the field shall rejoice and feed on the Tree of Life; the Serpent shall be glutted with dust, judgement shall dwell in the wilderness; the high-way shall be holiness; there shall bee no more sin, for there shall bee no more self, and no more curse, but the fruit of the earth shall be beautifull and comely, for death and hell shall be cast into the lake of fire: Thou art righteous oh Lord which art, which wast, and shall bee, because thou hast judged thus: Let the heavens be glad and the earth rejoice; Let the Sea roar, and the fulnes thereof; for he commeth, for he commeth to judge the earth, he shall judge the world with righteousness, and the people with truth.

Yours in the Lord,



## 14. Letter.

Sir, I have sent her so many rightfull

**O**URS came to my hands, when your friends were with mee, who all of them in much freedome enjoy your bondage, till he that hath the Keyes of the bottomesse Pit shall release you. Its good being in Hell sometimes for variety, and to be in the Sea, to see the wonders of God in the deep, I have beene lately my selfe in the botteme of it, where I found a *Pearle*, that's richer then the earth, and I doubt not but providence will prepare you a table in the wildernes too. It hath been the Lot of all of us to be where you are, and I thinke some of us stay behinde on purpose to beare you company. The bright day must bee brought in by the darkest night, and the voyce at midnight will be, the Bridegroome is come. Since the flesh must dye, it were well it were killed at once, yet since the execution is so terrible, its mercy we dye by degrees, dye daily, and if we did not dye

dye too, so as to perceive that we dye, it would  
doe us no good; however it is best you should  
be dispensed as you are, because God will have  
it as it is, *whose will is the rule of goodnessse*, and  
not our understanding.

I conceive the reason why you have not heard from those your friends all this time, is, because they were not at home; they were absent from the Lord, sure it will not be alwayes thus; but so long as there is any thing of earth in us, there will bee *Eclipses* and absence: when wee are caught up into the ayre we shall be ever with the Lord.

*Yours in the Lord,*

### E 3 19. Letter



## 15. Letter.

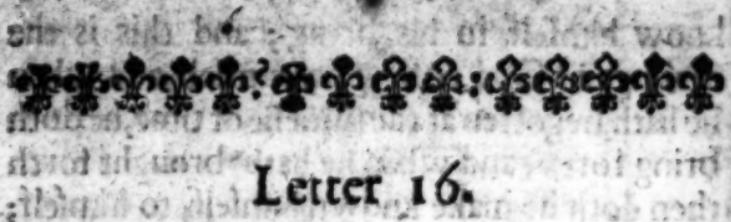
Loving Sister,

**M**Y Love remembred to you, and to the rest of my Sisters, hoping that you are in good health, as I am at this present; These lines are for to certifie you concerning the present dealings of God with me: He hath been pleased to make known much of himself, and doth make me clearye owne with himself, saying; That all things are of himself, and that he hath made out himself into so many beeings as there are visible creatures; and that God is compleat in all things unto visible apprehension; but it is the great wisdome of God, for to compleat himself in that being, that the wisdome of the world cannot comprehend him, for God now is accomplishing that great mystery which he hath spoken off in the Letter; I will work a worke in your dayes, that yee would not believe, although it be told unto you; for this is that great mystery of God which he is now accomplishing; that none but himself, can know

know himselfe in his being ; and this is the dealings of God, to beget of himself, and when he hath begotten at the fulnesse of time, he doth bring forth , and when he hath brought forth then doth he make known himself, to himself; for there is none but himself, doth know himself in his beeing : I have much more to say, but not being acquainted with your Spirit at present , I shall let it rest ; leaving you unto him, who doth order all things of himself: I am for the present a prisoner, in the accompt of reason, yet at libertie ; and did never enjoy more of the fulnesse of God, then I have since I came into that place ; for I see that it is not prison doores , that will keep God out from himself; but he will shine in with so much glory, as will cause so much excellency to the apprehension of a creature, that will make him to say, *I am not onely willing to be bound, but to die in the enjoyment of my God;* Thus ad- fising you to remember mee to my loving friends, I rest

Your Brother

36. Letter.



## Letter 16.

Sir,



I present, I have no freedome to answer the Letter; but am glad to hear from you: the main ground of my shattering, lies here: I am disappointed of that which I had as certain an evidence of in my spirit, as any thing that ever passed through me at any time, which fits so neare me, as I think, it will hasten my death; it was the onely thing in the world my heart was set on; and I used to say, there was no thing betwixt God and me, but it; in that, I am happy, and at a great deal of ease, that I have lost every thing that my heart was inordinate on, but the disappointment of that which came with so much certainty into my soule, is the onely thing that so much unsettles me. I have no thoughts of going in a private or more plausible way to heaven; neither was I over much under that temptation.

I.

declaring their severall experiences. 95

I have no thoughts of carrying my reputation  
whol to heaven; 'tis too much torn already, &  
I am glad it is so. I think no temptation but  
one of this nature I mention, could possibly  
shake me as it doth: what you say, concerning  
*the burning of the droffe*, that did accompany  
these actings, I close with, and haply there's  
no more in it: *I like well your living in the*  
*light, and will of God*; it's a sweet blessing, and  
which for the present, I am debarred of: I  
pray you let me hear as oft as you can; I love  
your letters, not onely for your sake, but their  
own; besides it will somewhat diminish my  
solitude. I have no freedome to go to, ——  
tho'gh oft sent for; but to sit still and enjoy  
my own unquietnes,

I am yours,

Farewell.

Letter 97.



## Letter 17.

Sir,



Use not after a free proposal of truth, to prosecute it in a carnal way, either by answering the argument of others, or enforcing it with my own; truth will do better without our tampering with it; and we cannot force our passage to spiritual things by dint of discourse; but must wait for power from on high: where as you are scrupled, that Christ was not often mentioned in my letter; you know there may bee much of Christ in effect, where there is but little in appearance; and that hath bin the great unhappiness of the world, that we have had so much of Christ in sound, and so little in substance.

For your jealousy; that what I said concerning the departure of Heaven and earth, might be a delusion: I refer you to that prooft in *Essay* that accompanied it; and if you think the scripture to be rather pretended, then really

declaring their severall experiences. 37

ally made use of, in favour of what was written, confess I give so much to the dictates of God in my heart, as to entertain them upon their own authority, and know God so well, as I dare take his word without his hands: Neither doe I think that onely to be the word of God which is written; the Apostle seems to extend it further, Ephes. 6. 17. Whereof the article (6) in the originall refers to spirit, as if he had said, which spirit is the word of God. See 1o. 6. 63. It is onely the word that is *Spir-*  
*it*, that can doe us good; for the letter of the word can onely produce a literal evidence, and for that purpose I cited scripture in a condescension to your weaknes, til God would be pleased to set it on with the inward as well as the outward word: whereas you think *Sa-*  
*tan* will be exceedingly advantaged by the denyall of scripture, I think so too; but it will be by a denyall of the Spirit, and not the severall scripture; for we know'tis the bright  
appearances of Spirit in the Saints, that will make an end of him: And in relation to this brightness of the coming of Christ, and this day star arising in the heart; the scripture is cal'd, a light shining in a dark place; and spoken of there as a lesser light, that must give place to a greater: 3 Pers. 1. 19. For your re-

## 98 Some Christian Entries

solution of waiting upon God in that light you have, you doe well; he that believeth makes not haste, and (as you say) his vision that must convince you, and nothing else: But good comfort, the vision is not an appointed time, but as the end is still speak, and notwithstanding though it tarry wait for it, because it will shortly come, it will not tarry, Hab. 2. 3.

How to know this  
to yourselfe know this  
to others know this  
to himselfe not; taught by the new law.

blow hot & cold,      nigh      blow  
How as I say,      nigh      blow  
->2.      nigh      blow      blow blow  
Sh, and yd beginne vs the viij. mōzēd hū

## 18. Letter.

 **D**O E a little depart from my selfe, in the indetouring the satisfaction in such a carnall way as this; my writing will not doe that in a long time which your waiting may doe shortly; that which must doe you good is not discourse but vision, and that is for an appointed time; our *privyans* of refreshing are in the hand of God, and patience is the earnest of comfort, and the noisome

SAIN-

declaring their severall experiences. 99

satisfaction is then neerest, when you are content it should be as farre of as God would have it. For your desire of being with mee, I looke on it not onely as a signification of the *body*, but as a smoaking of the flax which will blazre long notwithstanding all that water which I perceive hath beeene cast upon it. For the jealousie of your friends in returning to mee, so farre as it may relate to your present exercise, I am well content you should be where you are, if that work be of God, which (I hope) is begunne in you, they cannot frustrate it, and if it be not, I cannot farther it; besides I rather desire you should be set in such circumstances as the worke of God in you may have lesse dependance on man and more upon God; and if in the midst of all oppositions, truth shall make good its being in you, you must then needs cry out, that this was the finger of God. Concerning that which scruples you about Christ and the Scriptures, I shall only say this, if God will take them away in flesh and restore them in Spirit, we have not lost but improved them, we have hitherto had a very low and fleshly use of both. Your temptation herein seemes to be the same with the *Disciples*, who in that low and literall administration, could not endure to heare of *Christs* departure, when as

by that meanes his presence was improved, they who had him with them before, had him in them afterward, as we have had likewise in our measure, in a dispensation of gifts and graces, out of which if Christ shall withdraw, and returne in a more immediate and naked administration of himselfe upon us, as (I believe) hec is now beginning in the spirits of many of his people; we have more of Christ then ever. I could draw out this at large, in reference to your present scruple, but the carrier hastens me, and I can but satisfie the flesh or reason, its the inward anointing that must satisfie the Spirit, and lead you into all truth.

Your loving Freind.

Letter 19.

19. Letter.

Deare Soule

**I** Received thy Letter, and am very sensible of thy condition being called of God every moment into his worke-house, where I met with such imployment, as hath dranke the well of peace and joy for ever, and I have no hope ever to see those streames flow again but wold be glad to be in the bottomlesse pit for ever. If Gods presence did not alwayes kindle such a fire, before which I cannot stand; and I must say, Who can stand when he appeares to famish all the Gods of the earth, and to hide himselfe from himselfe, which condition makes mee reek to and frow like a drunken man, and oft cry out in the bitterness of spirit, I woud I had never beeene borne, but whilst I am pouring of my complaints into thy bosome, a noyse of peace beganne to appeare and sayd, affliction is the Saints for a moment, but the worlds for ever; the Saints to refine them, but the worlds consume them for ever;

ever: O how could I mourne over the ungod-like men and women of the world, for who is so God-like as they that can tell what a crucified Christ is in their owne spirites that can shew his wounds, and say, he is dead in me, which the world cannot I am sure: but I shall not long mourne for them, and for oft I know the last groane is gone forth of my breast that ever I must groane for them; but I must goe forth in judgement with my Father, and praise him for the victory which hee will have over them.

Son farewell, for a little season, while our all will bring us together againe in himselfe and place us in the still fountaine of peace and joy for ever.

Farewell.

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20. Letter.

behold & consider this briefe & honest booke, and  
knowe yow selfe 20. Letter.

Sir,

 Mast needs write, though haply twere better for you I did not, I am sensible of your condition and cannot but in this fleshly way of counsell and comfort correspond with you, when as if my mouth were shut, God would open his, and speake that peace in a moiment, which I know better how to darken then declare, for I am clearer in nothing then this, that our tampering with the meaneſes doth vaile God, though I confesse while *Saints* were under an inferior administration: our ſue of meaneſes might be of ſome ſervice to us. I ſee now God in his moft glorious flowings upon our hearts, either uſes no meaneſes, or ſuch as proud flesh would thinke fitter, to hinder then promote ſuch an end; you little thinke that the perſecution (for 'tis no other) that you have undergone of late, hath done you much more ſervice, then either

my presence or Letters, and it were best for you that persecution had had its perfect work and that I had stood still, and not seconded you at all: I knew well, that when you were at the lowest ebb, and confessing the worke of God in you, to be nothing but a delusion, that you were then travelling with a more excellent discovery, which would arise with so much glory and evidence upon your Spirit, as it would swallow up all opposition, and turn into such a disappointment of flesh & blood, as would confound all that sought to captivate the appearances of God in you, and to glory in the flesh: How unanswerable are the discoveries of God in you, which when both your freinds and selfe had disowned, you should yet vindicate their owne being, in the soule. For your desire of comming to me, if it proceed from a wearieesse of your condition at *Norwich*, or a carnall confidence in my presence, you will certainly bee frustrated in the end, you are best where God hath set you, Read *Essay* 28. 16. and 2 *Cor.* 12.9.10. and let me add with-all, if you desire to runne that course that I thinke providence will direct me in, you must resolve upon reproach, poverty, persecution, what not, for I am perswaded that I shall undergoe all this, therefore be well advised and consider

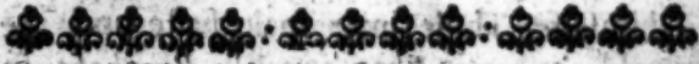
consider before hand what a compliance with me will cost. Truly whiles *Saints* were in a mixt condition, though the world hated the Spirit in them, yet they could close with what was flesh, and both met in that *medium*: But when flesh shall bee wholly swallowed up in Spirit the whole world almost will hate us, there being nothing left that their approbation will take hold of; when there shall bee nothing but God within, there will bee nothing but enmity without: 'Tis enough that the love of God will make amends for the hatred of all the world; and the leſſe we have of God in the creature, the more we have of God in himſelfe. Those times ſtake hafe upon the world, wherein that terrible *Prophesie* in the 21. of *Luke* will bee fulfilled, though I conceive it will bee in spirit and not in flesh, and ſuch a way as our reaſon hath imagined. I am aſtoniſhed at the glory that will bee revealed in the *Saints*, when God hath ſo ſhattered us out of all inferior actings, as the world will count us *Atheiſts*, and not onely the world, but even the *Saints* themſelves ſo farre as they judge according to the outward appearance; the Sonne himſelfe muſt deliver up the Kingdome to his *Father*, which is an administration of gifts.

and

106 Some Christian Letters  
and grace, before God can bee all in  
all.

Bee of good comfort, there is that mystery  
of godlinesse and glory to bee manifested in us,  
with which all the sufferings of this life,  
and whatever else can betide us in our way  
to it, are not worthy to bee compared; in  
the very expectation whereof I am seised  
with more joy then my poore heart can  
hold.

Yours in all conditions,



## Letter 21.

Sir,



Purposed the last week to  
have saluted my friends, and  
see now the reason why  
providence disappointed me, which I shall keep  
secret to my self. For your  
Letter I should have been troubled at it, had  
not I learned to see God in every thing, and  
becu

been acquainted with those traverses of carnall reason and unbelief in my own Spirit : you have done no more then what I have done my self, concluding both with my self, and in the company of my friends, the same things to be no better then delusions, and under that temptation of blasphemy against the Spirit, have rested till a brighter appearance of God hath broke through all, and swallowed up that veile of death and darknes in so much victory ; as I must needs confess my self to have been more then a conquerer, though it hath cost me dear first. For the present I shall advise nothing, you are where providence hath disposed you, and twill be best for you to follow the tract of God in your own Spirir, and stay here till an act of confidence and assurance shall release you ; *for if you struggle or make hast, you intend your bondage :* be you assured that the substance of what I said to you, will bear down heaven and earth before it, and truly till then this old administration which God hath worn so long, he is now uncloathing himself of, be removed the presence of Saints, and that glorious manifestation of the Sons of God, which hath entertained the expectation of the creature so long, cannot bee as wee have plainly in *Essay 13.12.13.* I will  
make

make a man more precious then five gold yea, a man then the golden wedge of Ophir; therefore I will shake the heavens and the earth, &c. And in the 14. It shall be as a chased Roe, and as a Sheep, that no man takes up, &c. one thing I will add more, because I see your temptation grows with some confidence upon yon, since you seem to have extinguished the smoaking flax by pouing water upon it, and repenting of what you have done; let me thus farre advise, poure on more water, doe it the second time, doe it the third time; and observe if the smoaking flax prevale not upon it; and that spark lick it up; and the God that answereth by fire, let him bee God. I could attempt such satisfaction in a carnall way; but truth is a more immediate and naked thing, and works best without the activity and contribution of the creature; neither will I humble God so far, as to prostitute truths of that nature; its the patience of God they may yet be proposed to the world; I doubt there will a quick providence passe upon it, and the word is like to be; *He that hath ears to hear, let him hear; and he that is unjust let him be unjust still;* and he that, &c. Revel. 22.11,12. For behold, I come quickly, and my reward is with me to give, &c. Every

declaring their severall experiences. 109

ry mans work shall be manifested by fire, for  
the day shall declare it, because it shall be re-  
vealed by fire, and as Paul hath it, 1 Cor. 3.  
in a settled expectation, of which I possesse my  
own Spirit, and your present temptation in a  
great deale of patience and rest,

Tours.



### Letter 21.

Sir,



Y good friend, I wish my oc-  
casions had been such, as  
would have given me leave to  
have seen you suddenly, and  
to have come over as I pro-  
mised. I desire you would  
dispence with me till Michaelmas, and then  
I hope to have a prosperous journey by the  
will of God to come to you, both to refresh  
and be refreshed by you; I hope the Lord is  
a working that in England which will ere  
long give his people solid cause of refreshment;  
we have already the experience of that which

is written in a few

a few dayes ago we did but expect, and scarce expected, I hope, as the Lord removes impediments from without, and paves the way of our peace with the pride and projects of our enemies; so he will take away all impediments within; our enemies being not onely those of our own kingdome, but of our own hearts, there being the same principles of fleshy wisdome and carnall reasoning against the kingdome of Christ within us; as there is in the world without us. Doubtless the day of the Lord will be upon every thing that exalts it self against the government of Jesus Christ in Spirit: shaddows of all sorts, begin to flye, and day alredy discloses, and the openings of heaven upon the Soule are very glorious; and that spirituall prediction of the Prophet begins to receive its accomplishment. Isa. 25. 7. The Lord will destroy in this mountaine the face of the covering cast over al people. It concerns us quicly to expect the out-goings of the Spirit in us, and the leadings forth from faith to faith, from glory to glory, from flesh and form, and letter to spirit, and so to more spirit, at last into all spirit, till we have our selves in Jesus Christ, and our God be all in all. I am sorry, Sir, I am cast into such a stright of time, as I shall necessarily break off; otherwise I could

With

declaring their severall experiences &c  
with some delight have entertained my selfe  
with this argument : I mean Gods adminis-  
tering of us immediately in himself, but of this  
more when I see you,

*Tenets in the Lord Jesus.*

Johnston and Scott and Newland  
and others do

**Letter 23.**

Dear friend,

 *He Father's love hath of late  
been much manifested toward me,  
exceeding bath that glory been in  
which I have dwelt since last I saw  
you ;—my joy unspeakable, my rest unutter-  
able, my peace unconceivable :*

Having therefore received such large and  
plenteous fillings flowing from the heart of  
the most High ; I can do no less than acquaint  
you with some few tastes and relishes of my  
late enjoyments, as in manner followeth :

On Monday the 24<sup>th</sup> of this instant ; I was  
in the Evening at a friends house in Cam-  
bridge, where, (being in a familiar con-  
ference

that I expected a daily motion out of this form or body: nay how willing was I to commit my body to the power of an eternall sleepe, and to enter into that immensity which was able to comprehend me?

We spent almost the whole night, under the power of these raptures; while at last towards morning I felt a timely withdrawing of the rigour and vehemency of this power, which I was made freely willing to part with at the Fathers pleasure; for I have learned both how to want, and how to abound.

Yet notwithstanding to this day there remaines a virulent and powetfull impression of the fanatic upon my heart, which I hope shall never be rased out: I then saw, and doe still behold a perfect reconciliation brought forth in me, to all that heretofore I have beeene at enmity with; Hell, Sinne, Death, Divil, are all in a league with mee; I have fellowship with God in all those, I care not who knowes it: Sinne hath lost its strength, Hell his torment, Death his victory, the Divil his enmity, we are all friends, Hallelujah, God omnipotent reignes in all things. Good Lord! What a poor, low life is, that which subsists onely in those things that bring forth our adyantages? I have

now

now learned to live upon the highest disadvantages that may be ; I can fetch life out of death, good out of evill, yea, enjoy light in darknesse, peace in torment, Heaven in Hell; I know nothing can hurt, nothing can destroy in this Mountain where I live. Shall Sinner? alas that's to weake, the *Law* which was its strength is departed ; it shall no more have dominion over me, for I am not under the *Law*, I can passe through all imaginable evill in the light of divine righteouesesse, and receive not the least damage ; Shall *Hell*? O its a lake of comfortable torment, I live in it joyfully, I love it dearly, I know the breath of God as rivers of brimstone kindles *hell* in me, it burnes, it scorches, and so let it till the will of God be fulfilled ; I can passe through these flames, yea lye down amongst them, and not one haire of my head shall perish by them ; I glorie and rejoice in the very fires.

I shall now desire you to acquaint my Friends with these dealings of God towards me, if happily any thing may be given in upon their spirits about it. All that I have (at present) is this : I looke upon it as an evident signe of some dreadfull appearance of the Sonne of man ; for these two things were given in with much power upon my heart,

- "Wink, That the God of peace shall tread  
Satan under foot shortly.

- Secondly, Lift up your head, your redemp-  
tion draws nigh.

*Read, Understand, Rejoice.*

to indicate the nature of the disease, the following symptoms may be observed:

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not eligible forничнїї та відповідної зарплати

20219913 as do I to myself in Wm 1 . which  
- tool 31st inst 13 m . at 10 a . m . Calcutta on board  
- ship "Crown" bound for Madras .

**18** *Topics*

24. Letter

## 24. Letter

Van mijne ziel o3 nog niet wet dat  
al eenige leeftijd had en dat men er niet

போன்ற விதம் குறிப்பாக இரண்டாவது முறையில் செய்யப்படுகிறது.

de deel van de voorstellingen die in de vorige hoofdstukken werden beschreven.

What is the name of your child? Who brought?

Digitized by Google

24. Letter.

A Letter written by a young man about 19. yeares of age, the Evening before he dyed, being Star-day-night; hee was well as was supposed about 11. of the clock, and about 12. the next morning dyed, and left a Letter, of which this is a Copy, with this Superscription.

To his deare Sisters, Mrs. Hester Langham  
Mrs. Sarah Brewer, Mrs. Thomason,  
Filon, and others, the Saints of God,  
when deceased.

**N**EE Saints and Spouse of the King  
of loves, the Lord Jesus, the delight  
of delights himselfe, the Lord Jesus  
from everlasting with the Sonnes  
of men, Love, our fountaine with those lovely  
reames of divine and supernaturall glory,

who now dwels in us and we in him. Our  
 Saviour Telle, Set a table, and the world seeth  
 me no more, but ye see me (precious) for a small  
 season, a little while hath this world seen mee,  
 but low they see me no more, but ye shall see  
 me for I am gone to our fathers house, to lye in  
 the everlasting arms of eternall love, in the  
 infinite embraces of eternall sweetnesse, to bee  
 there where ye shall bee all together with mee,  
 and all Saints to all eternity. Rejoyce now  
 together for me, and if you love mee you will  
 rejoice, because I goe to the Father; for me  
 indeede to live is Christ, but to dye is gaine.  
 And sure I am, that Saine Pauls desire for a  
 long time by afflition of love, hath beeene kin-  
 dled in my soule, even to be dissolved and to be  
 with Christ, which is best of all: I now live,  
 yet not I, but Christ liveth in me; Lot the  
 shewme comes when I dye, yet not I, but this  
 dead man which I carry about with me: Oh  
 pretios Saints! How sweet? how pleasant  
 are the thoughts of death to mee? Surely  
 sorrow may be for a night, but joy comes in the  
 morning: Love is that bond of union, be-  
 tweene mee and my beloved, union is that  
 perfection of love, love throughly desir. & per-  
 fect communion: What now hinders this but  
 death? surely this must needs be pleasing unto

to me, being the meanes ta so lovely attend ;  
I am here but as a wayfaring man which tar-  
ries but for a night ; and surely what are the  
pleasures of this night at the best ? They are  
but darknesse in themselves, and in their great-  
est light but resemblances of another which is  
farre greater ; But behold the night is past,  
the day apparaes, and I am gone to my beloved,  
he that should come, is come, and hath not tari-  
ed, and ob blessed, yea ob blessed is he com-  
ming to me , where I can see him face to face,  
whom my soule so much longed for : The vaille  
is rent, and I now no longer see him , is in a  
glasse, but in his owne native beauty , and su-  
pernaturlall glory : Blessed Saints, I leave you  
and go to my Father , surely whether I goe  
you know, and the way you know ; think it not  
strange eode using this my fiery tryall, by  
death and separation from you , for low the  
time commeth , in which we shall be no more  
seperated, but as we are one, so shall we ever  
be, inseperable from our own beloved. Holy,  
holie, holie, is the Lord God of Sabbath, a holy  
rest , a Sabbath of eternall rest , am I gone to  
celebrate ; Oh yee holy Saints , the voyce of  
my Beloved, behold he comes leaping upon the  
Hills, and skipping upon the Mountains,  
Lo he comes and that quickly, he comes, and

How quickly am I gone, of all Beloveds, none  
is like to mine, the melodious voyce sings  
sweetly in mine eare, even of Angels them-  
selves, but that new Song of love, the sweet  
lovely Song of Saints, gloriously glorified with  
their Beloved, is harmonious indeed: What  
shall I now say of these things, I cannot now  
fully apprehend them as it is, but am now  
comprehended of them, therefore lyc I downe  
and rest with this penitacion and full conclu-  
sion, sealed by the witnessse of the Spirit unto  
my Soule, that what my Beloved is, so shall I  
be, and where bee is, shalber am I gone: Then  
deare Sisters and precious Saints, make haste  
and carry not, that are here on earth in imper-  
fection, so that now in heaven in perfection  
we may live and for ever enjoy 7 eyes unspeak-  
able and full of glory. Farewell deare Saints,  
farewell, farewell, though I now leave you and  
goe away from you, yet I shall see you againe,  
and whon I see you, lo I rejoice eternally to-  
gether with you; in this life I have beene  
yours, and here together with you; and surely  
death disjoyns not our Spirits, though our  
Bodies; therefore in another life shall we be  
as members, so Saints glorified in our glori-  
ous Jesus, and with him who is our delight,  
in whom you are, to whom you are, to whom  
I goe,

declaringe their several experiences. 121.

I goe, and with whom wee shall remaine,  
Princes and Kings to our God.

Deare Saints I rest, and the God of rest be  
with your spirits for ever, and when you see  
this, think on him, who was here your fellow  
Disciple, but now,

*Yours glorified Brother,*

WILLIAM LANGHAM,

## 25. Letter.

The Copy of a Letter, as it was sent from  
Mr. T. D. in behalfe of Mrs. E. B. To a  
Congregation of Saints in London, under  
the forme of Baptisme.

**B**EAR brethren in the bowels of  
love and mercenesse, I kindly salute  
you, wishing you an encycalce of all  
faithfulness and true knowledge in  
the mystery of Christ: The cause of my pre-  
sent writing is to acquaint you, that provi-  
dence

dence hath lately brought a letter to my hand,  
directed to my husband, concerning one Mrs.  
P. once a member with you; which woman,  
say you, for scandalous evils, was cast out:  
Now it being some years since it was done,  
I humbly desire a little to reason with you  
about the grounds, why this still remains up-  
on your spirits, seeing Christ saith, forgive ye  
one another, as I forgive you; and God is  
said to remember our sinnes no more; this  
therefore is a note of forgivenesse, not to re-  
member; and sure we should shew our selves  
children of our heavenly father; But further  
I desire before the Lord, that you examine  
your owne hearts in this thing, what your  
end is in it; if it be that you thinke, she is not  
worthy to have a livelihood amongst men;  
then why doe you not either by the Civill  
Law (if that will take hold of the offence) or  
by some other way (if nothing will satisfie  
you but her blood) take some present course  
that may put an end to this great difference?  
but if you think this bee too grosse, or more  
then the offence requires; then I beseech  
you, for the Lords sake, to consider your owne  
actions in this thing, whether you doe not as  
much as in you lies, carry on the same deligne  
(though more cloſtly from the eyes of the  
world)

world) which sure before the Lord, can appear no other, but the hunting after her life ; say, is it not more, then to take off one single life at once ? for which is greater cruelty, for a Tyrant to take a mans life at once ? or by degrees ? And then your selves be judges, whether your proceedings towards her be not a killing all the day long : for you cannot bee ignorant that she hath no livelihoode amongst men, but what she earnes by her hands : and your defaming her in this manner cannot, in an ordinary way, but deprive her of that, and so at last bring her blood upon you : If you say, you acquiring none but the *Saints* with her, it is evident to the contrary ; for your open publishing it in the *Compend of Warres*, caused the world to take notice of it, and yet your spirits rest not here ; truly deare friends, as the evill spirit wrought in her one way, when she was with you, so consider whether the same spirit, doe not highly worke in you at this time another way ; the Lord give you understanding in all things : But if her life be not that which you aim at, then is it those divine discoveries of life and light, which God makes out to the world by her ? if it be so, then you are to know, that hee is too strong you strive withall ; but about this I would a

little quere first, whether doe you think, that because such evils were manifest in her, when with you; therefore it is impossible now that any good should bee brought forth by her? doe you not hope to grow better and better? But secondly, is it not Gods unusual wyse to manifest himselfe there highest; where in time past he was by the evill spirit repecked? yea, doth hee not suffer himselfe for this very end many times, thus to die in appearance, and to leave a soule to it selfe, that he mighte know what it is in it selfe, and leare to die certaintly, that so he may have the more glorious resurrection in that soule? I beseech you for the Lords sake to consider these things: And for her outward person, I conceive she cures solida for it as you can; therefore you may abyde your selfe of trampling on it; but I beseeche you bee carefull how you meddle with the spirit which breahs in her; for surely breahing it know not what spirit manifested it selfe in her while with you; I am sure (and I speake nothing but the truth) that I have found no such divine spirit in her, as farre as I could discerne, and that which comes to the spirit and life of things; and in this me thinks you shoule rejoice; for truly, I have heard many professors, and seeing many professions, still  
but

but to my knowledge, I never heard one come so neare the poweres fifted doct<sup>r</sup>. I doe not speake this as being affected with any person, party, or opinion ; I blesse my God I am now (in his Strength) delivered from that, though some have falsly affirmed my being deluded by her ; but I am confident Item say with Paul, and that not onely repeating the letter, but in truth ; that those things which I have received, have not beeone from man, nor woman, nor any other thing, but by the secrete revelation of Iesu Christ in me, God manifesting himselfe in my minde alioe : and therefore they much wrong both her, and me, that affirme it ; but especially they wryte or speake a lye of that God that did it for me, and because I heare it so reported amongst you, I thought good to write one word to cleare it, that so whether you will heare, or whether you will forbear, the word of truth might judge you ; give not care therefore to all you heare, though from brethren, lefft you be brought into a snare ; for sincke the defection of the Churches, men, yea good men, have been such lovers of themselves and their own opinions, that they will speake largely, upon little ground, to keepe up their owne glory, God having not yet undoeth them ; for were they

they exceedene them, they would willingly be what God would haue them, however the world accounts of them.

There is another thing which came to my care, that it should be given into the Counsell by your two witnessies, that the said Mes P. should say, that you cast her out for difference in judgement; and when Collonell Rich and Collonell Harrison asked to whom shee spake it, they said to some of Abingdon: Now indeed my husband said to you, that he thought such a thing; but when hee came home and saw so little ground for his thoughts, I thinke he had but little comfort in telling you so; and then, brethren, if you upon such slender groundes should act in this strange manner against her, affirming this thing so publikely, I think you have cause to bee humbled for it, and ready to repent of your evill; I desire you to beare a little with mee, for truly it apperces to mee, rather to bee your rage of spirit, then your true love, either to her, or truth; for mee thinkes it would favour more of a true Christian spirit, if you had first spoken with her, and haue seene what change the Lord hath wrought in her, unknowing that Mary was of whom fowre diuels had beeene formerly cast, was made the first messenger of Christ;

Christ's Resurrection ; yea , and she must bring it to the Apostles , and not the Apostles to her : You say , in your letter , that you left her to the judgement of the great day ; and I beseech you , brethren , doe you not , againe take her into your owne daie ? for truly I believe that daie in a measure hath come upon her , and the Lord himselfe is at worke with her ; therefore doe not feare but the works will be well done ; onely wee , as well as shee , must have patience in it , and surely this is the confidence that I have concerning her , that she hath seen cyll in that estate she walked in with you ; and certainly , God is good to her in this , shewing her what an abominable spirit of wickednesse may bee hid under the greatest practises and professions of externalitie : not that these are the cause of it ; no , the gold and the silver is mine , saith the Lord ; but wee bestowing it upon our lovers , and making our selves great with his ornaments , he is faine in love to us , to take us from them , or they from us , and so finde our a more spirituall administration to perfect us in : Oh the infinite riches of our God ! where doth his bounyness end ? Sure his waies of love are unsearchable , and his paths of mercy , in which he followes an ore fallen man : and poor backsliding soules ,

are past finding out; how narrow are our capacities? we judge as men; We may think as some did of *David*, that there is no help for such things in God; but all things in truth will be found possible with him, even where they are altogether past our thoughts and conceptions, and become to us impossible; I beseech you therefore be persuaded to bow down to him; I know you are conscientious, that all judgement is not committed unto you, and therefore it is possible you may not judge right in this thing; for truly brethren, we may conceive many things even by the letter it self, & yet not living in that spirit that writ the letter, we may err; I pray do not mistake me, as if I would any way speak lightly of the letter, farther than it speaks of it self; no, I bless the Father for it, and by sweet experience can say, that I was never so confirmed in it, now the Lord hath drawn me to him out of it, even in that spirit that wrote it; I am for the conscientiable use of it, but I would not abuse it; I am sure, those men that would set it above the spirit, can hardly free themselves from that thing; I hope, therefore you will not count it your excellency to walk in the letter, but rather desire the Lord to perfect you in that spirit that writes the letter, for then and never till

declaring their several experiences. 139

till then, shall we be able to walk by it aright,  
and speak of the letter truly.

I have not yet acquainted my husband with  
your letter, I shall wait upon God what an-  
swer to receive from you: for truly, dear bre-  
thren, upon serious deliberation, I know not  
how to approye my self faithfull in the eyes of  
God, to my brethren here, if I should deliver  
it; for God having put it into my hand, I must  
also see clearenes from him before I part with  
it: for though blessed be the father, we have  
a sweet hopefull people amongst us that wait  
upon God, and have fellowship one with an-  
other; yet whether they may digest such shings  
as you write of, I really question; therefore  
it would be unfaithfulness to me, if I appre-  
hending an evill to them, or any other, should  
not as much as in me lies prevent it; and this  
I shall doe, by detaining the Letter, till fur-  
ther manifestation from God what to do with  
it; Doc not judge me in this thing, I beseech  
you; I have one Judge, even the Lord, and  
he that put it into my hand, will at length  
clear my integrity in it, I have nothing to doe  
for my self in it, the Lord knows, only so fide  
out (it is may be) how I may approve my self  
faithfull to men in the Lord and for the Lord.  
also.

R

Your

In Guardare I exceedingly like, that we may be kept from errors, and the Lord keep us all from errors; but who must shew us what error is, but the God of truth himself? we have lived in error, and have stuck them in from our cradles; and yet who will speak so much against error as we, stating ourselves still in the truth? My sweet friends, the day of truth is but now dawning upon us, and how is it opposed, even by those that are children of truth, in their measure? yet wee have all looked for it, and prayed together for it a long time; but truly now, we will not own our prayers, but turn away our face from our Saviour, because he comes not in such a garb as we imagined he would, when we know his prerogative to cloath himself with what flesh or garment he pleases: Brethren, what would you have? doe you not know that a glorious day hath been spoken of ever since the Prophets, and the Apostles? Though the day was dawnd upon them, yet they bid their hearers not to be terrified, as if that day were nigh; for saith he, there must be a falling away first, and that wicked one be revealed; notwithstanding every could them that he was a partaker of that glory, that should be afterwards revealed; However (saith he, you have

have a more sure word of Propheticie, to which  
yeo doe well to take heed ; as if he had said ;  
Broshren we have been wth the Lord in his  
monste, and have beheld that excellent glory,  
but yet to you that have not so seen Christ,  
there is a more sure word of Propheticie ; for  
visions and revelations doe most especially con-  
firme and strengthen those that have them ;  
but here is a word that is spoken to all, and it is as  
a light shining in a dark place, therefore you do  
well to take heed to it till the day dawm, and the  
day shall arise in your gryne hearts, and you be  
swallowed up with that glory, that now you  
expect and wait for ; once I know this, that no  
private spirit can understand these Scriptures  
that speak of this day ; it must be the spirit of  
God alone ; let us cease from our own spirits  
therefore, for they are selfish and private,  
bound up to this and that, and so would confine  
God also ; but his Spirit is as large as himself ;  
it is without bounds ; it is neither here nor there  
distinct, but it is individually every where.  
But that which I desire you to consider from  
these Scriptures is, that this day of falling a-  
way hanibeth ; and all the world hath won-  
dered after the beast, since the Apostles time ;  
therefore how near may we expect our glory ;  
we shold not be troubling our selves there-

F. 13. 22. Some Christian Letters

fore still with falling away, but now look for  
a rising, for sure man hath had his day, and  
now the Lord will have his day: now seeing  
this day of the Lord must have a dawning,  
and some Disciples may be taken up into the  
Mount, before other some; it should teach  
us not to judge our brethren, that speak of  
higher enjoyments then we have, for we being  
behindise should rather judge our selves, seeing  
we are more in the day of man, and acknow-  
ledge our selves so to be, still looking for, and  
looking to the day of God, in which we may  
act self, or selfishly, no longer, but our God  
may bring forth his own righteousness in us:  
and truly, brethren, you may be satisfied in  
this, that we are very industrious to keep our  
selves from error, but we know that in his  
strength we shall be perfected, and when him-  
self comes and speaks, then shall we know  
what he is; and truly brethren, I would not  
have you infidels but believing, this day hath  
taken some unawares, and though many may  
have it in notion, yet I am sure, that some have  
it in power.

I have one thing more to you concerning  
your letter, and truly I cannot but wonder  
at it, that is how you durst so presumptuously to  
judge the woman that she brought a delusion

for

for a vision of God, I beseech you consider seriously before the Lord, whether it was so or no, before you make it so publike, and send it forth with the authority of a Church: surely friends, you will much abuse the authority of your Church, in affirming mere supposition for truth; the Lord be pleased to open your eyes in this thing; it may be your father in mercy desires, a little to plead with you by a weak instrument, and therefore put the letter into my hand, that so he might put some stop to your furious driving; and truly I can look upon it no other wayes; therefore willingly meet your God in this mercifull act towards you; for if you doe not, the dumb Ass next time may reprove you; I confess, soules, I am the weakest of all, a poore undone soule in my self; the Lord alone take all the glory, yet if I may be usefull, as being one of the body, in keeping you from doing greater evils, I shall be willing and rejoice, though I go under never so great an odium my self; for sure friends, account of me how you will, I am one of you & tenderly affect you, and in this thing would have God truly exalted: For this grace is given me to love truth under any appearance, though indeed, that may sometimes appear to men to be truth which I cannot close with;

But I mean any appearance that my God comes in, and I hope shall be more and perfected it; and indeed it is sweet to me that he hath given me, through thereby, to know his voyce from a stranger; It may be the world may judge me for it, because it comes not in their form, but I shall rest in the Lord: Well Brethren, if you see thereby to you in that which the Lord hath spoken by me, receive it and rejoice in him; it may be, I may prove to you as Absalom did to David, keep you from shedding blood, and from avenging your selves with your own hand, the Lord shew us therefore what that scripture meaneth, *I will comfort you and not sacrifice*: there be many things in the letter of the scripture, which we through weakness may think to be sacrifice as the Pharisees did, when God abhors it, and will have none of it, in such a time as he calls mercy; therefore he bids us learn what that mercy is, we may have it, & read it, & speak it, but to learn the inside of it, learn what it meaneth, will be our comfort, and our Crown; and truly my dear friends, I am perswaded, that this is a time, in which, mercy is required of us towards our Sister, and not such sacrifices If you please to send me a word of answer, leave it with Mr. C. I doe not think it fit as yet

declaring their franchises. 177

yet, that you do require my husband with it, nor  
for unlawfulness sake, chancing any wrong, for  
surely brethren, I am not willingly carry-  
ed, to give you or him, or any one offence;  
obey as the Lord manifests it to be his will,  
and when I must leave Father, and mother, and  
all, and cleave to him. Let me have your an-  
swer as soon as you can: but I beseech you, do  
not answer me, but the Lord, and then see  
how you can justify your selves; in him there-  
fore shall I wait for it, and dear souls, though  
I am nothing, and can doe nothing in my self;  
yet I beseech you doe not reject any word of  
truth, love and sincerity that God sends by my  
hand. Job saith, *He did not reject the cause of*  
*his Maid servans, when it came before him,*  
though the world saith, *they contended with*  
*him:* I can give you more satisfaction, if you  
please, how I came by the letter: I am sure he  
was unexpected by me, onely the Lord would  
have it so; and therefore all your care shall have  
the Lords designes, to bring it to my hand  
when my husband was not in town: doe not  
therefore look upon me, but look to the Lord,  
& use me as kindly as Job did his servant, reject  
not my cause, for surely it is not mine: I leave  
you

17. 25. 1649. To my Sister Elizabeth

you to the Lord, whom I desire rightly to  
guide you in this thing, and am  
also very willing on the 1<sup>st</sup> instant vizvanted  
Abington, 26. 08. 1649, that ye say evg. on, ba  
March 1649. i.e. Your sincere loving Sister  
and servant, from the  
greatest to the meanest  
of your good land. *of you.* T. P.  
At this time I bid you ad  
eins and in service may God bless you and  
thee always.

To know ye as for me for now dissolved by  
thy self I have **John Licker**,  
to observe the Right and wrong I doth intend  
**Dear Friend,** as it were, answered his



Engagements from a true principle  
are not easily dissolved, and while  
we hold the head, we cannot let  
go the members. I have con-  
tracted you in the union of life  
and truth; from whence flow my unfeigned  
respects to you, and wherein consists the true  
enjoyment of your self. Vanity of vanity in-  
terposeth between God and us, while we are  
below; and vexeth our unquiet spirits; seek-  
ing contentment in earthly relations, we wan-  
der

desire and foy, and return empty ; but when we close with the divine will, our distractions are composed, the commotions of our distempered hearts are all sweetly silenced. Friend, when you have (in the spirit) ascended farre above all heavens, when you are above all, even that God hath made and (for a time) also ordained you to use, then may you, and then will you be able to descend into the lowest parts of the earth, and from thence again rise to the highest glory ; Then will you have a true sweet and comfortable use of the meanest condition in the world, out of which you shall mount to the clearest enjoyment of the greatest happiness ; and by a continuall intercourse between heaven and earth, you will at last come to inherit the utmost, large and full extent of the Lords dominions. If you were confined to that heaven only, as it hath been received in the generall notion you would be straitened in your borders, and be deprived of part of your portion and possession ; for the earth as well as the heaven is filled with the glory of God : from which if you were excluded, you must necessarily want that parte of your right, whereof *you were made an heiresse*. When the ladder of our eternall union is set between Heaven and Earth, between the  
divise

Saints and sinners nature, then may we both ascend and descend, one as freely as the other; Our heavenly state will not disdain our earthly, nor our earthly hinder our heavenly; *As the world and all life hath sweet communion with God in both.* Trouble, afflictions, and crosses in the world will administer consolation, and be all your servants, helpers of your joy. God will be all; Union unto him cannot be divided; the wings of the morning are not swift enough to bathe him; the utmost parts of the earth, the farthest distance of sense, the broad sea, the greatest confusion of minde, the widest wildernes, the most solitary sadness of heart cannot hid from his presence; Nay, if you go down into the Hell of horrour, your soul shall not be left there; his right hand of power, and spirit of holinesse, will raise you up again. I have endeavoured to discharge my respects to you, in these short and sudden lines, being now hindred from enlarging by the courtesie and visites of my friends. My respects of love presented

I am,

Aug. 20.

1649.

Your servant in Truth.

*Come a bat now as my Amis typis mandaret.*

## Ælfric's *Book of Experiences*

### 27. Letter.

To I. B.

B A R E and loving Friend, whom I desire to own and to be one with & in the fellowship of the Father, and the Son, in one eternall invisible and ever-ruling Spirit, in and

with which Spirit we are to walk, live & abide in, after we are made one with it, which is and must bee an inward, true and invisible walking, and according to an inward, true and invisible rule, and not after an outward and worldly manner, as the worldlings doe; For my Kingdome is not of this world, saith Christ, my Kingdome is not of observation, and worldly rudiments, for it is within you that consists not in any outward rule or practise, all the rule rules and directions of the Spirit is within, it is visible, the truch of all things is within, the outward is not the truch, but an Image of the truch, therefore to walke in outward forms, or ordinances, is but to walke in an Image and not

not in the truth it selfe, but to walke in the  
truth; to walke in the spirit, and in the spir-  
it therein God, for God is a spirit, and hee is  
the truth of the spirit and he that will be one  
with God must bee one with him in the spirit  
and in truth, as it is essentiall in God, or else  
there can be no perfection, and then no true  
walking with God, to be one with God, is to  
do nothing ones selfe, and to walk with God,  
is to walke out of ones selfe: *Enoch walked*  
*with God and was not*, for God tooke him, he  
was not; that is, hee was not himselfe: No  
man can walke with God while he is himselfe,  
as man as man cannot be said to walke with  
God; he may walke with man, but not with  
God, nothing can be said to walke with God,  
but what is one, in and with God, and there-  
fore must bee as God; for none can walke  
with God, but God; *No man hath seen the*  
*Father, but the Sonne*; hee that ascended is  
the same that descended, *no man hath nor*  
*ever shal see the Father, but the Sonne*:  
Then none can be said to walke with God, but  
*Jesus Christ who is God*. And this walking is  
invisible, that is, a communion of spirit in  
man; one man may have communion with  
another as man, but none can have communio-  
n with God, but God; *light cannot have*  
*communion*.

declaring their severall experiences. 142  
communion with darknesse nor darknesse with  
light, have light hath communion with it selfe.  
Therefore that we are in the light, let us walke  
as Chyldeyn of the light, and not as the Chyl-  
dren of darknesse. But you will say, Doe wee  
not walke with God in Ordinances? I answer,  
that ordinances are not light, truth nor spirit,  
and therefore wee cannot walke with God in  
them; wee cannot walke with God in any  
thing but in the light, in the truth, and in the  
spirit, nor none can walke with God in these  
things, but the divine spirit, or inward man,  
which is of God, and one with God; to walke  
with and in God, is to walke in the truth and  
ordinances you cannot say are the truth, no  
more then you can say the scripture is the  
truth, but if you will make it truth, you must  
make it God, for there is but one truth, and  
that is God: One God and Father of all, one  
Lord, one Faith and one Baptisme, and all  
but one God and one truth. God as he is in the  
word Christ Jesus, is the truth, and if we have  
heard of him, and been taught by him as the  
truth is in Jesus; then shall wee say, that the  
scripture is not truth, but it tel us what is  
the truth; it saith, It is life eternall to know  
God, the true God, then to walke in the truth,  
is to know the truth, and to know the truth is

know God only, and having knowne God, we  
know how to walke with God, and no man can  
know God, but God, no man can know the Fa-  
ther but the Sonne, and he to whom the Sonne  
will reveale him. And the Sonne hath not  
truly revealed the Father to men, till man  
through Christ is become the Sonne of God,  
and being the Sonne of God, hecknowes God,  
and is knowne of God, and so is one with God,  
whereby he hath acceptance to walk with God.  
We should take it ill of them that tell us we  
know not God, but when we come to know  
him indeed as God in his owne eternall and  
everlastall being, wee shall then confesse that  
we never knew him before, we have had ma-  
ny thoughts we have known God, when alas  
we have known nothing of him, as he bught  
to be known; to know God in any forme, or  
erdinance, nay in any created excellency,  
even the highest manifestation that evre wec  
had of him among the creatures, is but as an  
imagined or formall knowledge, which can  
be no perfect knowledge, it is no true know-  
ledge of God, to know him in any thing be-  
low himselfe, below the divine and essentiall  
being of God; all things below himselfe are  
imperfect and can give no true testimony of  
him, we receive tokenes from men, and letters  
from

know men by which we come to have some kind of knowledge of them, but it were never seen the person. We can have no true knowldege of him & the greatest manifestation that even we haue of God, or the greatest knowledge we can have of him, though it be by Angels if it be not by himselfe, is not a true knowledge, and can produce no true happiness, for they are all but as messengers sent from him and is not himselfe, and till he comes himselfe in his owne substance that wee see him as he is in himselfe, a God above and beyond all gifts and graces which but as messengers were sent from him, wee see him not and then cannot know him as we ought. *I am not the Christ, saith John, I am but sent before him, to prepare the way for him, and as he increaseth, I must decrease, I must be nothing, that he may be all.* Therefore while wee see ordinances any thing, gifts, graces, manifestations or any thing below God himselfe to be any thing, so long wee see not God to be all, and then know him not as God, wee may know him in all things after a manner, but it is an outward exernal knowledge, and not a spirituall inward knowledge, and therefore not true knowledge; yet this is the knowledge we have of him in ordinances, even an eternall littell

literally knowledge, and according to this so we walke, and not according to truth and perfection. But you will then say, Is it not the will of God, that we shal walke in ordinances. I answer that in way of permission, it may be for a time, yet not for ever; but the will of God goes further, for this is the will of God, even your sanctification, that all that are his shal bee as himselfe, for bee ye perfect, as he is perfect; perfection consists not in ordinances, nor in any created excellency, but in God onely, which is an uncreated glory; therefore be ye perfect, as he is perfect, for that is the will of your God; and ought to be the desire of all his, to be perfect, as he is perfect, to walke as he walke, and to know as he knowes; and in this we shall be like unto God; that wee may have fellowship with him; as the Apostle sayth, walke in the light, as he is in the light; and then you shall have fellowship with us, and truly our fellowship is with the Father, and the Sonne, and this is a fellowship above all ordinances, and above all revealed things; a man cannot have fellowship with God; and converse with him as God, till hee is seperated from all relation. It is said in Prov. 18. 12. that through desire a man hauing seperated himself, seeketh and entermidteth with

all wisdom. That is with God, a man cannot seek or intermeddle with the Creator till he is separated from the creature. But you will say, are we not then to make use of the creature, nor any created thing? I answer, in a temporall way you may; but all that while, you will have but a temporall union with them, nor in them; there can be no true union with God in the creature, no not in any created glory whatsoever. *For all is as graffe, and as graffe it withereth, because the spirit of the Lord blots upon it;* and all the joy and comfort, that I have thought, I have found in them, is but as a blast before the Almighty God, the creature, nay, the excellencies of creatures, or creature comforts were made only for the body, and not for the soule, nor as to finde comfort in them; no, nothing can be food to a soule, but the eternall invisible being of God; for invisible things must be fed from invisible powers; and the soule is as invisible as God; for it is God: it is and must be that dependence which we have upon God, and this would fall if not fed by God and from God; therefore it is one with God. The Rivers and streams, which is one with the Seas, would soon fail, if not fed from the Sea. So would the soule of man, if it were not conti-

ually fed from its own natural principle from God, who is the sea and fountain of Soules ; and now an Ordinance or any other thing but God cannot bring comfort to a soule : a man may take some delight in them, but it is but a fancy or some naturall or outward affection that he hath to them, and not for any spirituall comfort he findeth in them : he may perhaps count it spirituall, but the spirit cannot count so of it ; the spirit cannot delight to be in any thing, but in its ownelement, which is an element above all created things, flesh and spirit cannot dwel together without interrupting one of another : therefore to tie the spirit to have communion with God in an Ordinance, is to keep him in bondage : the Church which is below, is in bondage with her children ; but the Church which is above in the spirit is sure, which is the mother of us all ; therefore to binde the spirit, to an Ordinance, or to any thing below it self, which is below God, is to keep him in bondage : Men may walk in Ordinances, or in Forms, or in the Image of things. But all this while their communion is but an Image, an outward form or Image to the communion of spirits, it is but a naturall communion which typifies a Church in the spirit. So that it is not our perfection

to walk in Ordinances ; because by them God is vailed from us , and we see him not in his open manifest glory , and so are not changed into the likeuenesse of him , but remain still as strangers and Pilgrims . Therefore let us with the Apostle , forget that which is behinde , and presse forward to that which is before , which is to see God in his open manifest glory , and not in the glory of an Ordinance , or any created thing for they are but vailes which doeclipse and hide the glory of God from us , that we see him not as we ought ; whereby we might have communion with him : and therefore God doth rend that vaile , and cast that away as moth eaten , as vain helplesse things ; and now he shews himself with a new garment , *with the robes of righteousness and glory , with salvation in the middest of them ; with a full manifestation of all his attributes in one essentiall , invisible and eternall glory for his Saints :* and he that will now see God , to have sweet fellowship and communion with him , must see him in all , in all this glory , without the help of any Ordinance or created thing whatsoever ; for that hath been and is still the cause of our ignorance of God , because we never look for him to come in this open glory . But we lye still expecting of

him to come in old apparell , and not in new ;  
 in an ordinance, and not without , and so de-  
 ceive our selves. That when the Bridegroom  
 comes , like foolish Virgins are found unpre-  
 pared, with our Lamps neither oyled nor lighted,  
 but barren and fruitlesse ; and so are left hope-  
 lesse and comfortlesse : And with this, I shall  
 take my leave at this time , and shall with all  
 commit you and the rest of our fellow mem-  
 bers in Christ , to the onely fellowship of the  
 Father and the Son together in one eternall and  
 invisible glory ; in which fellowship I desire  
 to own you , and to walk with you , and to  
 heare from you , and so fare you well.

R. C.

## 28. Letter.

Dear friend,

**I**n Received yours of an old date ; you are constant in loving, slow in expressing and declaring ; in which, though yet you are full ; I doe own your love in all, both letter and token , and wish I had to make you a suitable return

Your trouble , is about Ordinances ; You want them, and yet cannot use them, you think you want them at least ; but it is the anointing you want, not John , much lesse his water ; you have the anointing , and need not that any man teach you , 1 John 2. 21. It abideth in you , it will appear , the box in which it is, will be broken, and perfume the whole house : The box is your heart, whilst you are looking without : In that condition you are, the Poets Tantalus is your picture and your motto. The Woolf by the ears, you neither dare hold nor let go; stay a while, and your Candle wil be

lighted ; The Lord is your light , the annointing which you have received of him , abideth in you , and the same teacheth you all things .

You lay , *Why you dare not use Ordinances , because you finde them not in their exactnes , according to the Primitive pattern .* Do you think to be perfect in the flesh ? I know you doe not : Why then doe you expect exactnes here ? All exterrall things will be matter of *doubifull disputation , 1 Rom. 14.* and we shal not come into rest , and out of dispute , till we come into the spirit , where is both unity and rest ; till circumcision and uncircumcision be nothing ; and the new creature and faith working by love , all , we shall not be established : *He that doth it is God , who hath also annointed us , and sealed us , and given the earnest of the spirit in our hearts . 2 Cor. 1.* Till we see and acknowledge God not limittted to make out himself by ordinance , if not to be gone out of them , as to any manifesterion of life , and power by them , we cannot be at rest .

God will take us out of all our chidish work , before we have made any thing of it ; and are these better things then rudiments and elements in our chidish state ? a bondage that the father is pleased his children ( that are heires of all ) should be in , till the time appointed

pointed by him; whilst we are Babes, we have no trouble in them, onely about our unworthiness; as we grow up, doubts grow, and trouble and disputes about them, about their pure institution, and at last we come to look into their worth, and set the signe and the spirit distinct before us; and so come by degrees to be crucified to them, and they to us; and are sensible of a bondage, and are making into the liberty of the Spirit.

And whereas you mention, *the Primitive pattern, as to these ordinances:* There is granted a pattern to Babes, or those that have to doe with them; for these outward things are the milk, and not the strong meat; and if the Apostles and thos: anointed with the spirit, then, could have spoken to their converts, other wise then as unto carnall, they would not have spoken earthly things; nor dealt with them in those principles, from whence they are calling them, to make forward to perfection, and blame them for their dullnesse, Hebr. 6.

The old administration, was weak, wearisome, and tyring, and therefore God went out of it, Heb. 10. & so wil he hence, when he hath brought us to see the weaknes & feel wearines; he is calling such into the spirit, Come unto me,

the, yee that are weary and heavy laden ; take my yoke, you shall have rest unto your soules, Maribla thou art troubled about many things: Mary hath chosen the better part, who sits at his feet, hears what the spirit saith, that is either silent in Ordinances, or speakes not there alone but will have knowledge increased by running to and fro, by every part of this creation, and the government of it.

You say, That you looke upon ordinances as the institutions of Christ to bee observed, till his comming againe; well, and hee comes as a Theife, he steales upon us, and takes these from us, etc we are aware, and puts the substance in the place of the shadow, which when wee see, wee will not with Michah or Laban, make a cry or pursuite to recover our Idols.

You say, You cannot rest satisfied in that interpretation, of his coming in spirit, at which I marvaile not, untill the spirit makes it out by his presence in you; and that presence will satisfie without signs, shadowes, pictures, and quiet you from any further seeking the living among the dead.

You expresse the reason of your dissatisfaction with that interpretation to bee this, because that Christ hath beene comming in the spirit,

*declaring their several experiences.* 155

spirit more or lesse, in ordinances ever sent before them up. To which I answere, that his comming in ordinances, is comming in flesh, even that spirituall comming, I call in the flesh, as he did appear in spirit to his Disciples, that waite on him in the time of his flesh, yet is not that called his comming in spirit, but that appearance in them, after his ascension.

There was spirit in the old administration, but in respect of the new, it is called letters. There is a certaine degree of Christs elevation in us, that makes spirit, or gives the denomination, which is known wheresoever it is, and sometimes (yea too often fancied) to be where it is not.

You say, *That ordinances are not given for particular persons, but for a community, but for the edifying of the body till we all meet in unity of the spirit.*

Answ. We come at last together, by one after another, both into the Vineyard to worke, and forth to rest. Marke how the Saints went from under Mose's cloud, and how that was dispersed, to one after another, till only the children of darkness worshipped in it.

You acknowledge that God will set a peri-

ried to ordinances, gospel as well as legall. Hee will once more shake Heaven and Earth.

And is not hee doing that in you? and till that comes that remaines, surely we are to worship at the doore of the Tabernacle, and then will his remove appeare plainly; which by want of enjoyment in Ordinances is onely suspected, or conjectured. I consent unto you fully, that the want of enjoyments there, are no rule safe enough to walke by.

You say, You have sound communion with God in Ordinances, and without; The last were immediate and the sweetest: To this God calls you by some tastes, and will settle you there in due time, the time appointed of the Father, the time of the acknowledgement of the Son of God in you.

You say, that your thoughts worke about Gods silence in Ordinances, as upon this reason to humble us, as in the Isralites hunger, I consent to you, and so to prepare us for bread from heaven that needs no sowing, threshing, winnowing, nor shall be gathered by Homer, or measure.

You observe with trouble, the declining of some, who leave ordinances, to the deniall of Scripture.

Wonder

Wonder not that when God calls some to himself in a more immediate enjoyment without ordinances, that the Devill should bee playing his part there, in *Jannus* and *Jambres*.

Your dislike of the common pleading for ordinances, I wonder not at, because it is done in opposition to the spirit, which they onely serve to, and is the life of them, and that tells me that *Heaven is foulding up as a garment*, and hec comming forth that changes it not.

You say, there hath beeene a glory in that administration, I grant it, and that it yet is to some, yea many, and they doe well to waite for glory there where they finde it appearing to them; I call off none fr m ordinances, I judge not those that professk themselves called off; I know not where abouts I am, sure-not in *vision*, but sometimes I hope in *dreames*, the old mans state, and so under the spirit.

The last thing you mention, is your scruples about *Ordinances*, which are torr, as an hedge of thornes set by the Lord in your way; to turn you backe again from those things which we have more or lesse idolized and set up in his place.

I have

I have performed your desire, and you may  
ooke upon me as Lazarus quickened, but  
bound hand and foot with grave cloathes :  
what life and liberty I have, it must be to  
serve the Saints, and therefore account me ever  
ready to serve you.

August 18.

1649.



## Letter 29.

Dear and much esteemed,



Y Father hath unbosomed  
such a glory to me, since I  
saw you last ; that I can-  
not but admire at it ; it was  
as I was walking alone, the  
power of my Father was  
seen in an exceeding glory, so that I could not  
tell how to contain it, my veile was too nar-  
row to receive it; I have had many discov-  
eries of glory since , and have been in many  
fires, and burnt very sweetly, and consum'd

very joyfully : I desire to live as well in Hell as in Heaven ; and the greater Hell, the greater Heaven : I rejoice exceedingly in the everlasting burnings : one breath of my Father makes both Heaven and Hell ; but this is that my Father hath written in my heart , that everlasting deliverance is at hand ; but first, the Lord will cover the Earth with darkness , and with grosse darkness the people , and such black clouds of darknes will our Father cloath himself with ; that none but those that see with the eye of the Lord , shall be able to see him in the thick darknes : *The smoak of the Beast ascends out of the bottomlesse pit , and wrath from the Almighty is upon her ; and I cannot but rejoice and sing Hallelujah , Hallelujah , all praise be given to him that sits on the thron for ever ; and when you see these things done , then lift up your heads , the day of your redemption is at hand ; I see them performed , I see them finished and brought forth into power , and I rejoice in the work of the Lord . I see the restored estate of our bringing forth with mighty power ; that wee shall see all things good , that the Saints shall know no evill ; for my part I know no evill , I see all things good ; I know nothing but good in all the world ; the Lord doth all things well , whether*

declaring their severall experiences

whether in Earth or in Heaven , and that that  
hath swallowed us up , we are now swallowing  
it up ; I am swallowing Death , Hell , and  
the Grave up ; that now I am able to play  
with Satan ; He is but a Reed in my hands .  
I have been really cloathed upon , and morta-  
lity swallowed up into life ; and when this  
glory comes forth , it will judge the world ,  
and silence them ; our glory is their torment ,  
and our Heaven is their Hell : Thus I have  
given you an account of the present discoveries  
of my Father , and rest in your heart ;

J. Clem.

**F I N I S.**

# A New Song.

I.

**I** Am that I am,  
All that you heare and see ;  
I was , now is, and so shall bee  
All to Eternitie.

2. Good is the Word, the Word is Good ,  
God and the Word are one ;  
The rule is true and even so  
All that you look upon.

3. This Word is Good, this Good is God ,  
This Good is all you see ;  
If otherwise I shoulde it owne,  
Where would the freedome be ?

4. Now herein is the freedome just ,  
Thus knowing light to see ,  
That all is Good, this all is God ,  
This Good hath made us free.

5. Then entertein this freedome just ,  
In pure love for to bee ;  
Which pure love is the perfect Good  
Unto Eternitie.